

AMERICA'S NEXT WAR

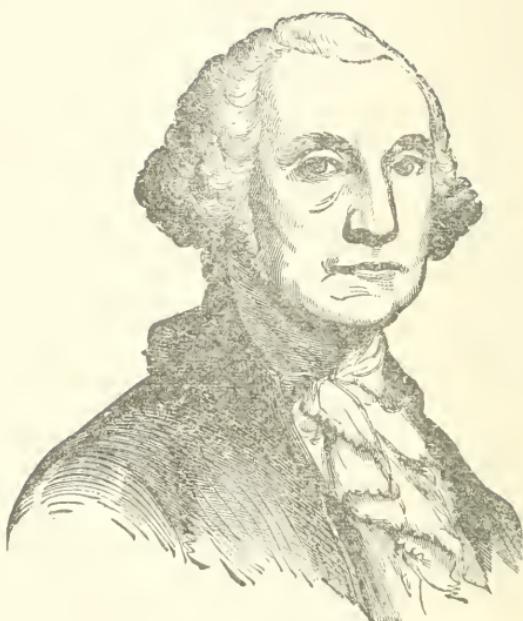
H. W. BOLTON



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"Put none but Americans on guard to-night "

GEORGE WASHINGTON

AMERICA'S NEXT WAR

BY

H. W. BOLTON,

Author of "Home and Social Life," "The Soul's Cry," "Patriotism,"
"Our Fallen Heroes," and "Reminiscences."

*INTRODUCTION BY GEN. GEORGE P. SMITH,
PAST NATIONAL PRESIDENT OF
P. O. S. OF A.*

PUBLISHED BY
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DEDICATION.

TO THE PATRIOTIC SONS AND DAUGHTERS OF AMERICA,
THIS VOLUME IS RESPECTFULLY DEDICATED
BY THE AUTHOR.

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PREFACE.

THE addresses to be found in this volume were delivered from time to time before patriotic organizations. Some of them have been printed in the local papers, and also in my book "Patriotism," which is now out of print.

The claims and the threats of Romanists, their demand and reception of moneys from the public treasury to be used for their private interests, are so well known, that we believe there is a demand for organized effort in defense of one country, one flag, and one language for all our people.

We send this volume forth, hoping it may do something toward creating a purer devotion for the American home, school, and church.

H. W. BOLTON.

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INTRODUCTION.

There has never been a time in the history of this Republic, when a book like the one I have the honor of commanding to the public, could accomplish more, or was more needed, than at the present time.

We live in a wonderful country and a still more wonderful age. The onward march of progress has bridged the mighty rivers, tunneled the majestic mountains, converted the beautiful forests into cities, and built up a nation of happy homes, with a prosperous, thriving and intelligent people. Through its introduction of the telegraph and telephone we have prompt communication with all the nations of the world. Its inauguration of the grandest and noblest system of government has unfurled to the breezes of heaven the most beautiful flag the world has ever seen.

The rock upon which this government rests is its system of common school education. This system presents men, not slaves and bigots.

Our educational interests are not hampered by the doctrines and superstitions of other days, but deal with the grave interests of the present, and children, through the discipline, come out good patriotic Americans.

American life is at heart so full and vigorous that its bounding pulses cannot be checked in its remotest members by any speculative extravagance or moral anomaly. The newborn watchwords of brotherhood, equality, nobility and industry are so irresistibly strong and immutably grand that nothing can impede their triumphant career. Other nations look on, with mingled fear and admiration.

Whether feared or admired, loved or hated, America presses onward with indomitable purpose, bearing on her bosom the mightiest people of the earth, a people destined to discover for themselves and for others the life a nation must live in order to be truly great and happy.

Yet with all these advantages, we are in danger on account of enemies lurking in ambush, ready at an instant's notice to spring upon our free institutions and take from this great American people their sacred birthright.

If this Republic is to last through the coming ages, it must have the affection of the entire American people; it must be closely guarded by laws and firmly defended by its citizens; the self-respect of the American youth must be built up by stimulating his pride in his country, raising his estimation of the deeds of his ancestry, teaching him that in his veins flows the blood of the heroes of '76 and '65, and that he is a descendant of the grandest race of Liberty's defendants this world ever knew.

We must look well to the home life of our people, for what the home life is, the nation will be. We must also look well to our school life, and make education in the language, principles and history of America one of the conditions of enfranchisement. The education of all our children should be in strict accord with our republican forms and presented in one language, and it should be the work of the state to see that all are educated. It should not be left to the church, to chance, or to charity.

The author of this book is doing a noble work in placing these claims and dangers before the people. Thirty years ago, he shouldered a musket and went into the thickest of the fight in order that the glorious "Stars and Stripes" might float over a free country within whose bounds there would not breathe a slave.

Since that mighty conflict, which bathed this nation in blood, he has lifted his voice and wielded his pen in behalf of the free institutions of his native land. He has been identified with every patriotic movement that has been instituted

for the purpose of educating and enlightening the people—in every way he has been the servant of the people.

In this work he presents to the public some startling facts backed up by proofs that cannot be doubted, and every person who studies its pages will become a better citizen and patriot, for it will not only teach him his duty, but will inspire him with a spirit to do it.

Brethren of the Patriotic Order Sons of America, *read this book, cause your friend to read it*, and say to yourselves that in the long vista of the years to come, you will never see your country's honor fade, but will foster and stimulate a pride in freedom that forbids her people being overshadowed by the thick-ribbed towers of oppression.

To my dear friend, the author, I would say, "I have many times been bound by the magic influence of your eloquence, and I know something of the grand work you have been doing.

"May your pathway over the rugged hill of life lead through many pleasant places, where strains of melody and flowers of beauty inspire you to still grander work, and fill your mind with beautiful thoughts, until you shall have crossed the dark river and entered that beautiful summer-land where before the Throne of our great Commander you may join with the patriots gone before in singing,

" 'My country, 'tis of thee,
Sweet land of Liberty.' "

Most respectfully and fraternally yours,

GEORGE P. SMITH,

Past National President Patriotic Order Sons of America.



GEO. P. SMITH,
NATIONAL PRESIDENT P. O. S. OF A.

AMERICA'S NEXT WAR.

THREATS AND METHODS OF ATTACK.

If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason's and Dixon's, but between Patriotism and Intelligence on the one side, and Superstition, Ambition and Ignorance on the other.—*U. S. Grant.*

The wars of the past have settled great and important questions. They have given the world a knowledge of America's wealth, power, intelligence, conviction and courage, wherewith her institutions clothes her sons and daughters, until our cities and men are known the world over. The London *Spectator*, one of Europe's greatest organs, says: "No State, however powerful, will ever again do with ease anything to which the American Republic is strongly opposed. There is no diplomatist in Europe who does not know this; or who does not hold that Napoleon III. was only sane in quitting Mexico,—and that Prince Bismarek showed his wisdom when, rather than quarrel seriously with Washington, he abandoned all pretensions in Samoa."

Nevertheless there is a great foe within our midst that threatens and seeks to destroy all that America

holds sacred, and for which her sons have fought, suffered and died—a foe which has put forth its threats for nearly half a century. In 1854, Aug. 15, Pius IX. in his Encyclical Letter said—“The absurd and erroneous doctrines and ravings in defense of liberty of conscience, are a most pestilential error—a pest of all others most to be dreaded in a State.” Again, the same Pope in 1864 anathematized all Romanists “who maintained that the church should not employ force ;” and yet the sons of Puritan blood whose fathers fled the scorching flames of persecution and suffered privation, destitution and death for their offspring in order that we might worship God according to the dictation of conscience, seem unmoved and indifferent. I wonder some of these sacred forms do not awake, arise and shake their bony fingers in our faces with holy horror at our long slumbering.

Again, we believe free speech and a free press to be one of the foundation-stones of our free institutions. Pius IX. anathematized all who maintain the liberty of the press and advocate freedom of speech. He calls it the “liberty of perdition,” and American leaders have passed on as though nothing had been said. But their bold threats are directed to the chief of our institutions—our Public Schools. We look on them as indispensable to the permanency of the Republic. It is generally believed by our best statesmen that a Republic cannot live, grow and prosper without the universal diffusion of knowledge ; and

that free education is the only medium through which such an end can be attained. Rome says (Papal Encyclical XLV.): "The Romish church has a right to interfere in the discipline of the public schools and in the management of the studies of the public schools, and in the choice of the teachers for these schools."

The attitude of the Roman church toward our schools is not simply one of non-approval, "but of decided hostility" (*Vicar General of Boston, March 12th, 1879*).

"It will be a glorious day for the Catholics in this country, when under the blows of justice and morality, our school system will be shivered to pieces" (*Catholic Telegraph*).

Rev. Dr. Josiah Strong, in "Our Country," pages 54 and 55, says: "Our brief examination of the underlying principles of Romanism almost renders superfluous any consideration of its attitude toward our free institutions. If alive, it must necessarily be aggressive; and it is alive. Cardinal Manning advises Romanists throughout the world to enter polities *as Romanists*, and to do this especially in England and the United States. In our large cities the priests are already in polities, and to some purpose. The authorities of New York city, during the eleven years preceding 1880, gave to the Roman church real estate valued at \$3,500,000, and money to the amount of \$5,827,471; this in exchange for Romish votes, and every cent of it paid in violation of law.

This suggests, in passing, that the Catholic church is storing up power by amassing immense wealth. Father Hecker says that the aggregate wealth of the Roman church in the United States increased from nine millions in 1850 to twenty-six millions in 1860, and to sixty millions in 1870."

Here are some predictions : "There is ere long to be a State religion in this country, and that State religion is to be Roman Catholic" (*Father Hecker, 1870*). "The man to-day is living who will see a majority of the people of the American continent Roman Catholics" (*Boston Pilot*). "Effectual plans are in operation to give us the complete victory over Protestantism" (*A former Bishop of Cincinnati*). "Within thirty years the Protestant heresy will come to an end" (*Bishop of Charleston*). These utterances are quite worthless as prophecies, but are valuable as confessions. They indicate unmistakably the attitude of Romanism in the United States. There surely can be no question on that point since the open declaration of the Pope that "America is the hope of Rome." Half a century ago, Gregory XVI., who held that "the salvation of the church would come from America," said : "Out of the Roman States there is no country where I am Pope, except the United States."

It is of importance to thinking men that one-sixth of our entire population violently denounce our Public Schools, brand them as godless, threaten their overthrow, and in public, by speech and through

the press, set forth reasons for the utter annihilation of the system. In a book that you may find in every Catholic book store of America, entitled "Judges of Faith: Christian vs. Godless Schools," a book containing the rulings of 380 of the highest church dignitaries, including Bishops, Arch-Bishops and Cardinals, we read that the Public Schools are infidel and godless and therefore must be avoided.

In the *Catholic World* published in Chicago in 1891, we read: "All education must be governed by God, unerringly indicated by the Pope, and must be controlled by the Catholic church. The Catholic church numbers one third of the population of America to-day. If it increases until the year 1900 at the same rate, it will have a majority. Then the Romanists must use their vote. Education must be controlled even to war and bloodshed." This is but one of the many threats made against our Public Schools, the bulwark of our constitutional liberties. By what method do they purpose to overthrow our educational system? Peaceably, if possible, by taking the position of the persecuted, and posing like martyrs to create sympathy and sentiment in their behalf. This position taken only where the Protestant element is strong and well entrenched. But Bishop Ireland stood out boldly and said America for Catholicism, and then counseled with his superiors in office at home and abroad for taking the centers of our country. Ten cities in this country control the Republic to-day, financially, socially

and politically. These are the great centers of power; and while two-thirds of the people in this country are native-born, Chicago is made up of 92 per cent. foreign-born, or children of foreign-born parentage. And this is largely true also of the other nine cities. If there is a promising lot in a controlling center the Romanists are after it, while Protestants are contented to take the center of the block, some side-track or alley. The result is made to appear with great advantage to the Romanists whenever an ovation is given to any dignitary of that church.

Archbishop Feehan, of Chicago, received an ovation in 1890 just before the election, in celebration of his 25th year in his present position. Every Roman church in Chicago poured out its hundreds and thousands, who with shouts, torches, flags, transparencies, bands, and cannon, formed one of the largest processions this city has ever seen. Dr. Edwards, in speaking of it, says: "The whole army marched in review past the Archbishop, and amid cheers and the firing of artillery compelled the whole city to consciousness of the vast and impressive array. Assembled in the Auditorium, there were addresses in the language of the German, French, Bohemian, Pole, Italian, Celt. One priest delivered his appointed speech, in which he talked about the patriotic loyalty of the Romanist and had his word concerning the 'Godless schools' of the land. The parochial school was praised, and the

impressive occasion was made to count in favor of the Romanist view of some public current things upon which the church aims to deliver its implied ultimatum, and announce its unvarying preferences to those who search for majorities during the coming November days. There was subsequently a vast congregation of children who came fresh from their seats in the parochial schools, and who lustily sang their long list of patriotic songs as evidence that Rome fairly aches to indoctrinate its young with love for republican institutions. While we see clearly that these people sincerely enjoyed these proofs of devotion to their church, and were more than glad to honor God according to their training, it did seem as if the flag and the patriotic elements in the jubilee rather savored of the cut-and-dry in order to make a point in the public ear. A school is not godless if it has but the sanctity of Romanist control, and the public and liberty are all right if it is distinctly understood that definitions are edited in the Vatican."

Pending the campaign in Wisconsin in 1890, the Romish priest in Berlin, who is said to have the largest church in the state, declared in a printed circular, which was distributed among his people, that "the time is not far off when the Roman churches, by order of the Pope, will refuse to pay the school taxes, and sooner than pay the agent or collector, will put a bullet through his breast." This order can come at any time from Rome, and it will come as

suddenly as the pulling of the trigger of a gun, and, of course, it will be obeyed, as it comes from God Almighty.

Wisconsin has voted directly upon the compulsory education issue, and the fate of English in the schools of that state. Illinois, too, voted upon the same question in almost the same shape; and Dr. Edwards, state superintendent of schools, is gone; it was also planned to elect a Roman Catholic lady as Cook County superintendent of public schools, by this monster demonstration of voting material, but ingloriously failed. It was carefully announced that the Archbishop, who was the central figure, was the personal chief pastor of nearly half a million people and inferentially of about 100,000 voters at the election. This whole affair should put non-Romanists upon their guard. No one doubts that, as a rule, every one of the voters in that demonstration or represented in it, voted; as the public schools have been assailed as never before, and the plan, whose architect is in Rome, begins to unfold. A great political party in Wisconsin has cast itself into the hands of the enemies of our schools. Romish Bishops in that state openly instructed the devotees of that church to vote in a certain way, and not to fail so to do at their peril. We say plainly that all parties, though some have committed themselves to the defence of the public schools, have yielded too far to the demands of the enemies of those schools, by even consulting them with re-

spect to some of the points at issue. We speak, not with any weak alarmist's proclivities, but simply to wake the dozing, and inform the indifferent.

This assault upon our school system must not be allowed to acquire too much momentum. It is all prevised, and the indifference of many non-Romanists is counted upon. Germany conquered because Gen. von Moltke planned all his campaign long before war was declared. His battles were few but decisive, because he fairly crushed his enemy before the latter realized that war was actually coming. When the morning of battle dawned he calmly opened his maps in some tent in the rear, and moved his battalions in crushing weight and with irresistible momentum. After fighting began, he waited in calm confidence that a succession of couriers would hasten with news of the victory he had planned in advance, and reckoned upon as if fate had actually made the record before his eyes. War maps in the Vatican include the elements of a pre-determined assault upon certain of our republican institutions, and among the weapons are professions of ultra-loyalty to American interests.

The Catholic Home of February, 1891, in commenting on some remarks made on Washington's birthday, said:

"If American patriotism is to be fostered and kept alive by such methods as were pursued in this city last Sunday and Monday, then it were far better to let it die. Under the pretext of honoring

Washington's memory, certain sectarian fanatics whose religion consists in hating and reviling the Catholic church, preached a know-nothing nativism and no-popery which would have disgusted the just and generous soul of Washington. In his day he administered a stern rebuke to the unmannerly bigots whose anti-Catholic prejudices would have affronted the Catholics of Canada and France. The Methodist preachers who turned the day sacred to the memory of Washington into an occasion for un-Christian and un-American attacks on the patriotism of others, should remember that as a class the most disloyal class of sectarians in America in the time of Washington were the Methodists, and the most notoriously disloyal of the Methodists were the preachers, and the man who advised and entreated them to be disloyal to America was John Wesley. If the preachers want some information on this subject, we can furnish it to their entire satisfaction."

To which Dr. Arthur Edwards of *The North-Western Christian Advocate* replied in the following editorial:

"The ingenuity and audacity of this misstatement compel respect—almost. It is now in order for that paper to propose to prove that Methodists 'as a class' were 'notoriously disloyal' in our recent civil war. The Methodist church was not organized as a church during the Revolution against England. Messrs. Boardman and Pillmore, the first itinerants, landed

from England in October, 1769, and the few Methodists they had gathered when the Revolution began considered themselves of the Church of England. Like thousands of Romanists in this country at that time a few Methodists were in doubt somewhat concerning their loyalty to the English crown. Presently all the English preachers who opposed the Revolution went back to England. Asbury, as the head of our Methodist work, declined to oppose English claims. The Methodist cause was the only church work that thrived during the Revolution. Other churches were scattered, but our church more than quadrupled its ministry and membership during the war. Had Methodists been disloyal 'as a class,' they would have been exterminated, as they would have deserved to be. One preacher supported the English king, but he was driven from the country; and one other, who was first recreant to Methodism, enlisted 300 men to fight with the tories; but he was punished, and in part by Methodist help.

"A few Wesleyans may have been tories at a time when fathers were arrayed against their sons, and when brothers enlisted in opposing armies. The Revolution was at first opposed by many loyal patriots. Indeed, some few Methodists did exactly as tens of thousands of Romanists did in the South during the civil war for slavery. For every Methodist who took up arms against the American Congress during the Revolution, ten thousand Roman

Catholics fought against the Union during the recent civil war. It may have escaped the attention of this super-American *Home Catholic* that the Methodist church, after it was organized in America, was the first of all American religious bodies to congratulate Washington and hail the authority of this republican commonwealth. Bishops Coke and Asbury in their address to the President spoke of the 'glorious revolution,' and at a later date appointed a day of thanksgiving, which was gladly observed by the people, who thanked God for 'the general union and government' and for 'the admirable revolution.'

"Washington never administered any stinging rebuke to Methodists or any other people for repudiating and condemning the teachings of a foreign church whose head as to civil issues is on the Tiber. Americans have grave reasons to protest against the dominion in this country of an ecclesiastical power that orders its American subjects to subordinate their civil loyalty to a foreign prince.

"Washington, were he alive, would approve every word spoken in Chicago by defenders of Americanism on the last anniversary of his birth. The Father of his Country warned his people against 'entangling alliances.' No genuine citizen can imagine an entangling alliance more menacing to this republic than that entered into by Americans who consent to be subject to Rome in its political assumptions. Every adopted citizen is welcomed and respected as

a brother who is an American first and a Roman Catholic or Methodist next. If Wesley were alive in England, and should he assume to influence or control directly or indirectly the suffrages of American Methodists, as Roman priests directed the suffrages of Wisconsin citizens last November, he would be repudiated and his obedient followers sharply challenged. Wesley was simply loyal to his king when he advised American Methodists to abstain from revolution, but that advice was ultimately one of the reasons why American Methodists chose to become entirely separate from Wesley's English church.

"There is not a scrap of history to prove the assertions of the *Home Catholic*, though we doubt not the entire ability of the above-quoted teacher of Americans to manufacture the article to order. Writers of that ilk have already done remarkable work of the kind for use in public schools in some cities of this country wherein political Romanists have obtained control."

John Wesley was an Englishman, living in England, an ordained clergyman of the English church, and every principle of patriotism, honor and loyalty required that he should support his king and government. The editor of the *Home Catholic* must have been laboring under the impression that Wesley was an American, when he brings the charge of disloyalty against him because he did not take sides with the colonists in the Revolutionary war. By

the same process of reasoning, in case of a war between England and the United States, Mr. Gladstone should be charged with disloyalty if he should support the Queen and her government.



GRANT.

If solid happiness we prize,
Within our breast the jewel lies,
 And they are fools who roam;
The world has nothing to bestow;
From our own selves our joy must flow,
 And that dear hut our home.

—*Cotton.*

Earth has more awful ruins—one lost mind,
Whose star is quenched, hath lessons for mankind
Of deeper import than each prostrate dome,
Mingling its marble with the dust of Rome.

There is an hour when vain remorse
First wakes in her eternal force:
When pardon may not be retrieved,
When conscience will not be deceived.

—*Hemans.*

CHAPTER II.

WARNING.

Light ! Agency of God ! First in point of creation and importance; bringing with its rays subjects for the philosopher, thoughts for the poet and knowledge to the student.

King of forces ! Prince of agencies ! With a force unknown and irresistible, it converts the dark earth into woody fibre, beautiful leaf, delicate flower, delightful perfume and delicious fruit.

The life and execution of the law of growth—soil, seed, air and heat—move at nature's command; but move to little purpose, until the chemical force of light moves them to the inherent capabilities of growth, and leads forth into life, beauty and bountiful harvests.

This wonderful agency we call light, controls the winds; because of it they blow in gentle zephyrs, or are lashed by the fury of the tempest; by it mists rise, rains fall, snows cover the mountains, to feed rivers, and keep the Niagaras thundering from age to age. At its command grasses spring up and cover the earth, forests lift their heads and withstand the sweeping tempests.

From this glory, seen in morning chariots, earth is

freighted with coal. These coal mines are only a condensed form of sunlight, transformed to do work on sea and land, by turning the wheels of industry, to wake the slumbers of the valley and forest, rendering vocal the flinty forces of old earth.

Who wonders that God should appear in this emblem, and say to mortals: “I make the out-goings of the morning and evening to rejoice?” And what wonder that poets sing:

“The rising sun, serenely bright,
Throughout the world’s extended frame,
Inscribes, in characters of light,
His mighty Maker’s glorious name.”

As a messenger of good, none moves so quickly, and yet safely. Swiftness almost inconceivable! 186,000 miles a second, or 11,160,000 miles a minute. And this it does every minute, age after age; never waiting for supply or magnet to reinforce it in its ever-onward flight. It illuminates worlds, floods space, and yet never forgets to cheer the drooping vine, and rejoice the eye and heart of every child of earth.

“Day-spring of eternity!
Dawn on us this morning tide.”

But still another office held by this indescribable gift is worthy of thought:

“God said: ‘Let there be light;’
Grim darkness felt His might,
And fled away;
Then startled seas and mountains cold
Shone forth, all bright in blue and gold,
And cried, ‘Tis day, ’tis day.’

“ ‘Hail, holy light!’ exclaimed
The thundrous cloud, that flamed
 O’er daisies white;
And, lo! the rose, in crimson dressed,
Leaned sweetly on the lily’s breast,
 And, blushing, murmured: ‘Light.’ ”

The revealer! As such, its wonders are untold, unexplorable. Men have, by its aid, explored the tropics of Africa, reached Arctic centers, felt along the ocean’s bed, and counted nature’s pulse; but still their guide and revealer remains, with unimparted secrets, to guide the Newtons of time into new and unvisited realms of hidden glories. In this office light has seven representatives: The red, orange, yellow, green, blue, indigo and violet. To each is given a peculiar significance; and to the red is given that of warning. All along our railways and sea-coasts is seen this warning light; and none in command dare pass it unheeded. That this is wise, all agree, for railroad accidents are many and sad; but the moral wrecks along the way of life are more, and sadder. The dikes, reared by our fathers, no longer hold. The uplifted tide bears in upon us from the sea of modern temptations, and the most sacred interests suffer. Every fortress is entered by the fiends of vice. Philanthropists have exhausted their source of strength in support of positions taken; but the drama of old becomes the massacre of to-day.

Science has entered every chamber and cell, where secret forces were stored, until mountains bow,

clouds tarry, and join with ocean depth and rocky cell, in offering the fossilized experience of the ages in warnings, only to be scorned by the sophomores in vice.

The Christian's church, the house of purity and the throne of integrity, has turned too largely from the work of character-building to that of sentiment and entertainment, until the Samaritans are all out of breath, running after religious tramps.

But where shall we place this red light—this warning signal?

First, I would place one at the loafers' corner—one of the most dangerous places in our land. I once saw written on a board, nailed to a tree overhanging Niagara: "Two men fell here." This was a warning; and while only two men of the many who have been coming and going for the last two hundred years have fallen, yet a constant warning remains. Every day, hour—yea, every minute, hundreds are falling at the loafers' corner, into depths more ruinous than Niagara's foaming waters. Give me knowledge of a boy's leisure hours, and I will give you a history of his life. If they are filled with plans for usefulness, he will appear, sooner or later, in eminence among his fellow-men.

Nothing can curse a community so much as a class of men and women who have no regular business; for they not only consume without producing, but they are almost always tattlers; and they hear and tell too much, having nothing else to do but

listen and repeat. God dares not trust the angels in idleness ; hence he employs them as ministering spirits.

Idleness begets evil ; and the lounger about the base-ball grounds and billiard saloon never produces anything to bless society, or benefit the world. Hundreds and thousands have been waiting for ten years for the hard times to pass by ; just as the man sat upon the bank of a river, waiting for it to run dry, so that he could cross without effort. While they tarry, forests and prairies have been waiting for their coming, with offers of reward. Time is money; and no man need spend one single moment in idleness or unrewarded labor. Idleness is poverty, and leads to immorality. A loafer is always a grumbler. He broods upon his difficulties until, like well-nursed cubs, they become great bears. Thought must be touched by impulse, before it lives. Many thought of the wire, electrified ; but Morse brought to his thought action; and to-day we feel the throbs of his brain. Go, then, hang a light in the loafers' camp; for nothing on earth is so much to be feared as a chronic old grumbler at the loafers' corner; and this evil is growing.

During the decade ending Jan. 7th, 1892, 5,200,-000 men, women and children were landed on our shores from the old world, the great per cent. of whom are utterly ignorant of our form of government, and filled with prejudices against our institutions.

Their chief business for the next ten years will be to find fault with American interests, methods and institutions. Those who do not sympathize will strive at once to secure positions on the police force or as aldermen and collectors. And they will succeed, for to-day the board of aldermen for New York City is composed of saloon-keepers, and, almost to a man, each of them a Catholic. These are the vote-makers. In the center of Massachusetts there is a leading town where, out of forty-seven public officers chosen, forty-four are Catholics. In Boston they have at work in the city's employ 514 in the sewer department, 684 in the paving department, 592 on public parks and grounds. Out of this total of 2,054 men only 200 are probably American or Protestant. In 1888 an American could scarcely get a job of any sort. Catholics got the work for voting their own interests. Hundreds of saloons were licensed, while Dr. Gordon was fined \$10 for preaching the gospel upon the common.

This, under the shadow of Bunker Hill monument. And I think it is clearly proven by Dr. Strong in his excellent book, "Our Country," and by the increase of last year, that this tide of immigration must increase and grow more lawless in the years to come.

I quote from pages 32-38: "The French are fickle. Since the Revolution no *regime* has continued for twenty consecutive years. The Republic is not yet twenty-two years old, and the question may fairly be raised, whether it can stand the necessary

political probation of a French government! And if the Republic becomes permanent, which now seems likely, it will operate as a constant thorn in the side of European monarchies, by stirring up popular discontent.

"In Germany the Revolution of 1848 showed that the German people, always lovers of freedom, had grasped the principles of civil liberty ; but it also showed that they had no practical knowledge of self-government. During these thirty-seven years of increasing acquaintance with our free institutions, their love of liberty has been growing, but in the science of self-government they have gained no experience. They are ruled by an Imperialist, and the German Chancellor is an old man. There is no one in training to take Bismarek's place, and in an important sense he can have no successor ; for, in consolidating the empire, he has done for Germany what, in the nature of the case, no other man can do. Germany, therefore, has tolerated from him what it will tolerate from no other man. 'The existing *regime* will, doubtless, last his time; and is all the more likely to do so because *everybody knows it will not survive him.*' * Here, then, is a mighty people, liberty-loving, having no practical knowledge of self-government, and he who rules them is an old man. It looks as if the death of the Emperor and that of the great Chancellor would be the signal for movements little short of revolutionary. German emigration

* The *Nation* for April 3rd, 1864.

for 1882 was probably a quarter of a million. No wonder a member of the Reichstag recently cried: 'The German people have now but one want—money enough to get to America;' and revolution in Germany means a still greater exodus.

'In Austria, Nihilism is active; and a blow struck by Nihilists last year so terrified the Government that several provinces of the empire were placed under military rule.

'In Italy, the Italians are worse fed than any other people in Europe, save the Portuguese. The tax-collector takes thirty-one per cent. of the people's earnings! According to a newly issued report upon the crown-lands, upwards of 60,000 small proprietors have been evicted because unable to pay the taxes. And taxes are increasing. Notwithstanding the industrial advance made by Italy from 1870 to 1880, the national debt increased so much more rapidly that the nation was \$200,000,000 poorer in 1880 than ten years before. Growing population and increasing taxation are already resulting in increased emigration. Italy, pressed by want as severe as that of Ireland, may yet send a like flood upon us.'

'In Russia, the throne of the Czar stands on a volcano. Alexander III. seems fully committed to Imperialism, and the Revolutionists are fully determined that the people shall assist in the work of government. They are wholly unrestrained by any religious scruples, and do not hesitate to sacrifice

themselves as well as their enemies in the execution of their plans. ‘The Government may continue to arrest and hang as long as it likes, and may succeed in suppressing single revolutionary bodies. * * But this will not change the state of things. Revolutionists will be created by events; by the general discontent of the whole of the people; by the tendency of Russia toward new social forms. An entire nation cannot be suppressed.’* The utterly lawless warfare of the Nihilists naturally prevents the Czar from making any concessions, while his arbitrary and oppressive acts deepen popular discontent. Apparently, the repressive policy of the Government and popular agitation will serve each to intensify the other, until there results a spasmodic convulsion throughout Russia. And revolution in Russia means increased emigration.

‘Throughout Great Britain there is much popular discontent, which will doubtless increase as England loses her manufacturing supremacy. The late Mr. Fawcett† says that local expenditure, if it increases during the next quarter of a century as during the last, will exceed that of the Imperial Government. In Liverpool, for example, rates in 1841 amounted to less than \$2.00 per caput; they now amount to more than \$9.00 per caput. Local authorities now raise \$200,000,000 a year for local purposes, and have an annual deficit of \$100,000,-

* Address of the “Executive Committee” to the Emperor, March 10th, 1881. *Underground Russia*, p. 267.

† *Manual of Political Economy*.

000, which is met by borrowing. Local indebtedness has increased from \$165,000,000 in 1867 to \$600,000,-000 in 1884. In 1880 the amount of mortgage on landed property in Great Britain and Ireland was 58 per cent. of its full value. An Englishman, writing on the coming revolution in England,* says you can scarcely find an educated Englishman who, if his sober judgment is appealed to, will not tell you there is every likelihood that a complete social and political reorganization will be attempted in those Islands before the close of the nineteenth century. Thomas Hughes says: 'We may despise the present advocates of social democracy, and make light of their sayings and doings; but there is no man who knows what is really going on in England but will admit that there will have to be a serious reckoning with them at no distant day.' There is but one Gladstone, and he is an old man. A writer in the *British Quarterly*† says: 'The retirement of Mr. Gladstone will be the breaking up of the great deep in English politics.' And social and political disturbance in Great Britain mean increased emigration.

"The progress of civilization is in the direction of popular government. All kings and their armies cannot reverse the wheels of human progress. I think it was Victor Hugo who, with prophetic ear, heard a European of some coming generation say: 'Why, we once had kings over here!' All the

* *North American Review*, October, 1882.

† April, 1883.

races of Europe will one day enjoy the civil liberty which now seems the peculiar birthright of the Anglo-Saxon. De Toqueville, whom Mr. Gladstone calls the Edmund Burke of his generation, said he regarded the progress of democratic principles in government as a providential fact, the result of a divine decree. Matthew Arnold, after his recent visit to America, speaking of the republican form of government, said: ‘It is the only eventual form of government for all people.’ Great revolutions, then, are to take place in Europe, why not within the next twenty-five years—some of them? And judging the future by the past, they will not be peaceful. The giant is blind and grinding in his prison-house, howbeit his locks are growing, and we know not how soon he may bow himself between the pillars of despotism.

“In Continental Europe generally the best years of all able-bodied men are demanded for military duty. Germans must be seven years in the army, and give three of them to active service; the French, nine years in the army and five years in active service; Austrians, ten years in the army and three in active service; Russians, fifteen years in the army and six in active service. When not in active service they are under certain restrictions. In addition to all this, when no longer members of the army, they are liable to be called on to do military duty for a period varying from two to five years. This robbery of a man’s life will continue to be a powerful stimulus to emi-

gration ; and the ‘blood tax’ which is required to support these millions of men during unproductive years is steadily increasing. While aggregate taxation decreased in the United States from 1870 to 1880, 9.15 per cent., it increased in Europe 28.01 per cent. The increase in Great Britain was 20.17 per cent.; in France, 36.13 per cent.; in Russia, 37.83 per cent.; in Sweden and Norway, 50.10 per cent.; in Germany 57.81 per cent. And notwithstanding the burden of taxation is so heavy and so rapidly increasing, the public debts of Europe are making frightful growth. They have nearly doubled in fifteen years, and in 1880 were \$22,265,000,000. The cost of government has risen fifty per cent. in ten years. If existing tendencies continue a quarter of a century more, they must precipitate a terrible financial catastrophe and perhaps a great social crisis. Moreover, the pressure of a dense population is increasing, 22,225,000 souls having been added to the population of Europe during the ten years preceding 1880. Europe could send us an unceasing stream of 2,000,000 emigrants a year for a century and yet steadily increase her population.”

We find, therefore, the prospect of political commotions, the thumb-screw of taxation, given a frequent turn, and a dense population is sure to settle in our midst. Every year the traveling facilities render it easier to reach the fair fields lying beneath the sunlight of our western slopes. Every year increases the investments of foreign capital beyond the

Mississippi, where this generation will live to see 30,000,000 foreigners settle who, with their own language and instincts, will have the power to organize a kingdom of their own. What is being done to Americanize this vast multitude? *Little, very little.* Most of our leaders seem to think, when they think at all, that we are thoroughly competent to control and Americanize this ever-increasing multitude. Mr. Beecher once said: "When a lion eats an ox, the ox becomes *lion*, not the lion, ox;" but the question is which is to be ox, and which lion. Are we to entertain foreigners, or are they coming over here to entertain us? Should not there be more stringent laws governing immigration?

Now's the day, and now's the hour.

—*Burns.*

O, let the soul her slumber break.

Let thought be quickened and awake!

—*Longfellow.*

Who of us can tell
What he had been had Cadmus never taught
The art that fixes into form the thought—
Had Plato never spoken from his cell?

—*Bulwer.*

Ye make the past our heritage and home.

—*Bulwer*

Unless above himself he can
Erect himself, how poor a thing is man.

—*Daniel.*

Murmuring the names of mighty men,
They bid our streams roll on;
And lend high thoughts to every glen
Where valiant deeds were done.

—*Hemans.*

CHAPTER III.

WARNING CONTINUED.

America is resting largely upon her greatness in territory, wealth, institutions, form of government and world-wide recognition of power. And this is not strange, for in the language of Milton, "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle renewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she seems."

It is perfectly natural for a people to rest in wealth, greatness and undisturbed prosperity. When we note the rapidity with which this republic passes the nations of the earth and takes her place among the foremost kingdoms of the world in credit, manufactures and agricultural interests, in one hundred years, it is easy to feel that we are safe, for already we dwell in the unknowable and incomprehensible mines of wealth of which Herbert Spencer speaks.

We need not journey long nor far to find it, it is here in our fifty-seven billions. Stretch your mind over this vast sum and think of multiplying it by the undeveloped resources of the untouched mines, fields and stores of these two million five hundred thousand square miles. Other nations have territory, fertile plains, sunny skies, with numerical strength that more than quadruples that of America, and yet they have not been able to compete with her in the race, because they have not the men or the institutions for fitting and training their leaders.

Mr. Carnegie has given the world one of the chief elements of strength in his most excellent work, "Triumphant Democracy." "American soldiers fight not for throne, king, or privileged class, but for a country which gives to the humblest every privilege accorded to the greatest." One instinctively says:

"Where's the coward that would not dare
To fight for such a land?"

What chance in the struggle has a royalist who cries, "My King" against the citizen whose patriotic ardor glows as he whispers "My Country!" The "God save the King" of the monarchist grows faint before the nobler strain of the republican—

"God bless our native land!
Our King, poor trifler, may be beneath consideration,
Our country is ever *sure* of our love."

The world is coming to see this when twenty thousand Englishmen met in Bingley Hall, Birming-

ham, to honor John Bright. They broke up with a song written for the occasion, and sung to the tune of "God Save the Queen:"

"God bless our native land!
May heaven's protecting hand
Still guard her shore;
May peace her fame extend,
Foe be transformed to friend,
And Britain's power depend
On war no more."

This is worthy of England, glorious mother of kingdoms yet unborn. But let not America boast of her greatness until every approach to her citadels is well guarded; for wisdom teaches us to prepare for the storm in times of peace.

No nation can afford to wait for the storm before the danger-signals are thrown out. Our government has caused to be placed on the dangerous points a light or a bell to indicate to the mariner that there is danger.

Some might ask, What's the use? They won't save the seamen. True, but they will apprise the mariner of his danger and call his attention to the fact of the nation's desire to protect him. It is indicative of the fact that the channel has been dredged, a harbor provided, and the breakwaters protected.

So would we lift the voice, throw out the red light that, with others, we who see the danger may arouse the indifferent, and lead them to prepare for coming conflict.

But really is there no cause for fear—no demand for the organizations now in the land as purely American? Ah! this is over-confidence. The indifference born of *over-confidence* has been and is likely to be our curse. The Bible has been taken from our schools; Haymarket Square has had a riot; Chicago has been treated to a Cronin murder; and the State is now asked to sit still and see the Public School system Romanized. Has the Bible rightfully a place in the schools of this State? Every one familiar with the purpose of our fathers must admit that the American school system was established in this country in view of promoting religion, morality and intelligence. I think this is clearly set forth in the third article of the ordinance passed by Congress in 1787. Certainly every appropriation of money or grant of land in the interest of our school system has been made with the distinct knowledge of that purpose. How, then, can anybody make it seem wrong that the Bible should be read in the schools? You may cite the fact of 55,000,000 of Protestants, but, remember, not one in ten of the Protestants has any interest in this question.

First, a very large per cent. of our Protestants have no children to educate. Further, they don't mean to have any. Hence, they selfishly seek to so use present interest as to get out of this century what they can, and leave the future to take care of itself, and those to come to do the *best they can*. On this ground, and for this purpose, many

a Protestant sells out his future interest for present votes, while the Roman church is constantly moving and planning in view of future triumphs; planning wisely and executing judiciously, hoping that, in the generations to come, they may be able to return to their wonted exercise of power. Again, the indifference that prevails among Protestants, even the parents of children, is perfectly alarming. This is no longer a government for the people, as run by the people, for it is next to an impossibility for any man to secure a position of trust unless he have a large sum of money. It is nearly as difficult as in the days of Rome when Cæsar wrought his way into power by the use of money, but on his first election found himself in debt to the amount of 1,500,000 pounds. So, to-day, the few millionaires controlling the great centers are directing the interests of the government very largely, and more and more the great mass of voters are staying away from the polls, caucuses and conventions, and thus allowing a few to do all the planning and thinking for the masses. We complain, often, that our wishes are not fairly expressed by those who are chosen to represent us. Why should they be, when we are too indifferent to see to it that our men are nominated and elected? Indifference to facts of this nature is dangerous. It is well for all that there are some thoughtful seers who are apprehensive of danger and have the courage of their convictions. For the great mass of leaders are inclined to soothe the people in

their sins and give them present relief, while disease is taking a firmer hold upon the life of the body. There seems to have been a new class of prophets of late crying "Peace! peace! when there is no peace," and branding those men who speak of the evils existing in our Republic as alarmists, disturbers of the peace, bigots, and ultra-Americans. Nevertheless there is imminent danger, and it is high time that the American people awake from their long slumber in indifference and take an intelligent, comprehensive grasp of the situation we now occupy as a nation. From whence came the millions now holding the rights of citizenship? What motives led them hither? What plans are they forming and what is the purpose of the leaders of society in our day? Is the riot of Haymarket square, the Cronin murder, the New Orleans massacre, the war upon our schools, no cause for alarm? Is there nothing wrong in the body politic when such eruptions appear from time to time? Ah, the very fact that these things do not arouse our people, and that their ministers cry Peace, peace, is cause for alarm.

Indifference has folded our hands until we are nearly palsied in the presence of the millions who seek to Romanize our best institutions and Europeanize our form of government. We are forbidden the privilege of speaking upon religious topics before the schools on memorial occasions.

I received a polite note some months ago asking me to speak in some one of the schools on Memorial

Day, and in the printed form were these words: "Two things are strictly forbidden—religion and polities." I wrote back thanking them for the honor, but said: "I cannot conceive of an American speaking to children on Memorial Day without touching religion and polities, for every man knows full well, or ought to know, that it was the purpose of the fathers to provide for the diffusion of religious teaching in order to establish a moral principle upon which the nation should be builded by political leaders, and the Bible was made to play an important part in the early system of education." But now we are told this is a free country, where every man has a right to his religious convictions, and is free to act so long as he does not interfere with other men's rights, therefore the Bible should not be taught in the public schools. Let us look at this for a moment. The Bible is not a sectarian book; it belongs to no one sect, but is the text book of all sects. But our Catholic friends do not want their children instructed in Biblical literature, and they are compelled to send their children to the public schools, they say. This is false; the compulsory laws of our nation do not demand that the children be sent to the public schools. I wish they did, but they do not. It is left with the parent absolutely to say whether his son shall attend the public or parochial schools or be taught at home, so long as he shall receive a given amount of instruction in the English language. Hence, the Catholic who believes that

he is endangering his child to eternal banishment by placing him in the public schools, has two chances: either to educate his child in such things as the State requires, or, like a gentleman, pack his goods and move into a country where they do not require any education, but allow all children to grow up in ignorance. We do claim that our laws make it binding on all parents to see that their children are taught in such things as shall make them intelligent citizens; and in this is wisdom, for without the diffusion of knowledge there is no safety.

There is real danger.

First, our prosperity is cause for alarm lest the possibilities be turned upon us by foreign hands. Wealth well used is a great blessing. But what is it in the hands of foes? What means the effort to control the wealth of our great cities as centers of power, the attempt to buy all our railway systems, city and country, by a foreign syndicate? Where would we be in case of war with a foreign country? Now, this may seem of little account to the prophets of peace, but our wealth is enormous. Few can realize its magnitude, for only here and there do we find a man who has felt the million touch. And then to the ordinary business man absorbed in his own interests, the statement made by Dr. Strong that seven-eighths of our arable land is not under cultivation, and much of our agriculture is still rude, and the greater part of our mineral wealth is undeveloped, passes without thought. If one-eighth now

lead the kingdoms of the world, what may not the whole do? Is there no danger lest this vast amount of power fall into anti-American hands? To say nothing of the "saloon system, gambling hells, political corruption," which the Chicago *Tribune* stated in 1884, that of the 27 senators, twenty were millionaires, implying that money helped them to their seats; and the tendency to bribery and dissipation, leaving all these for consideration elsewhere. What if our wealth and the balance of power fall into the hands of Romanists? Who can tell what the result might be? We only judge by what Rome has done when in power and is now doing where she has influence. What of Italy? Spain? France? Ireland? and Mexico? Let Victor Hugo answer: "Italy, which taught mankind to read, now knows not how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arab her second, and from Providence a new world in spite of you, Spain, thanks to you, rests under a yoke of stupor, degradation, and decay. She has lost the power of civilization, the genius of art, the world she had from God, and in exchange had from you the inquisition—the inquisition that has burned millions of men, the inquisition that has disinterred men who were buried that she might burn them again. What are we to do with this foreign thing? This thing that Europe hates? This *love* that has drained the life of the old world? This thing that is hated and is now being hedged even in

Mexico? The last vote of the republic has been to prohibit another foreign priest. Mexico is done with it. It must die even there where it has long flourished. France is getting done with it. Italy, poor Italy, that has learned the art of assassination at Rome's feet, she is tired of it, and you and I, to please party or to elect some old party idol, still refuse to look the problem squarely in the face."

This is what Romanists have done, are doing, and will do when in power. Romanism is responsible for German and French infidelity, and the same thing must reappear in our midst when the priest-ridden people break from the unreasonableness of those superstitious claims. Agnosticism and infidelity are the children of Romanism. Where are the Jesuits driven from Berlin? Just where they said they would go, into our Western territory! Where are the Romanists expelled from Spain, Italy, Brazil and Mexico for intrigues? In our Western empires with brain and opportunity. Rev. E. P. Goodwin, D. D., receives a letter from Rev. J. H. Warren, D. D., of California, in which he says:

"The Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in the State. Their new college of St. Ignatius is, we are told, the largest, finest and best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with

the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

Lafayette, himself a Romanist, was not wholly blind when he said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

It must be clear to every thinking mind that a devout Catholic cannot be a loyal citizen! I ask you to read the oath that a man takes when he becomes an American citizen:

"The alien seeking to be naturalized must make oath two years beforehand of his bona-fide intention to become a citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign Prince, Potentate, State or Sovereignty; in particular, that to which he has been subject.

"When he applies for naturalization, after the two years thus provided for, he must prove that he has resided in the United States five years at least; that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution, and well disposed to the good order and happiness of the same.

"If he has borne any hereditary title, or been in any of the orders of nobility in the kingdom or state from which he came, he shall, in addition to the above requisites, make an express renunciation of his title to such order of nobility.

"Finally, he shall, at the time of his application, make oath that he will support the Constitution of

the United States, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign Prince, Potentate, State or Sovereignty, particularly the State or Sovereignty of which he has been a subject."

That is the oath. Now mark, the oath of every Roman Catholic Priest is this:

"I acknowledge the Holy Catholic and Apostolic Roman Catholic Church, the Mother and Mistress of all churches, and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ."

"This true Catholic faith, out of which none can be saved, which I now profess and truly hold, I (A. B.) promise, vow, and swear most constantly to hold. So help me God and these Holy Gospels of God. Amen."

Now I ask every candid man, how a man under such an oath to uphold the Pope can at the same time uphold the Republic of America? And when the conflict comes, which oath will he keep? The one his whole life has grown into and around, most certainly, for his oath of naturalization is a secondary matter.

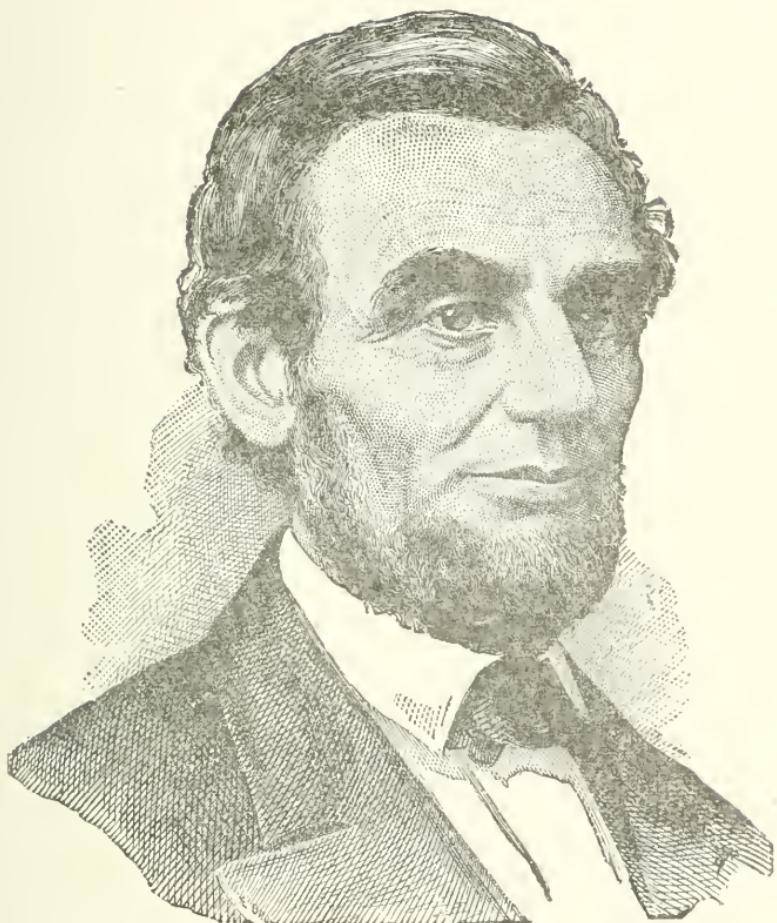
The great men of this country know this full well! What can they do? Both political parties are where the Roman leaders can and do dictate in reference to nominations, appointments and appropriations. Nothing can be done in this direction until one of

these great bodies is born again, or born of American interests.

If the Duke of Alva put to death 18,000 persons, if St. Bartholomew opened the life of 60,000 in three nights, if the Spanish inquisition resulted in the bloodletting of hundreds of thousands of precious lives, then Rome remembers how it was done, and her devotees stand ready to do as His Holiness directs. In the words of Rev. Dr. Delano, of Evanston, Ill.: "Let us have the truth of history and have it taught. Let us take out any special form of religious instruction, but let us make the day we decorate our soldiers' graves and rededicate ourselves to freedom sacred and historic. Let us put the old flag where its flapping folds shall greet the eye and ear of every boy and girl. Let us refuse another dollar to that treasury which will pay no teacher who is not sold, heart and brain and conscience, to the old hierarchy whose nebulous waning glory in the old world is trying to evolve into fixed stars in this."

Remember, my dear reader, that these mighty steamers are landing on our shores every week ten thousand men, women and children, a large per cent. of whom are under the influence and direction of Romanists, who having been stripped of their temporal power are determined to regain it here. The purpose for which they were brought here is withheld from them; hence the priests are not disturbed by the threats across the water, but calmly and persistently seek to gain office and influence in America.

Our business is to watch and work; not to abuse or make war, but to enlighten the ignorant, hold the reins, and, in the language of George Washington, "Put none on guard but Americans."



ABRAHAM LINCOLN.

Knowledge is essential to freedom.

—*Channing.*

Beside yon straggling fence that skirts the way,
With blossomed furze unprofitably gay;
There, in his noisy mansion, skilled to rule,
The village master taught his little school.

—*Goldsmith.*

Thy toil
O'er books consumed the midnight oil.

—*Gay.*

Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained.

—*James A. Garfield.*

To form a brave man, educate boldly.

—*Richter.*

The best system of education is that which draws its chief support from the voluntary effort of the community, from the individual efforts of citizens, and from those burdens of taxation which they voluntarily impose upon themselves.

—*James A. Garfield.*

CHAPTER IV.

OUR HERITAGE—I. OUR GREAT MEN.

All history is but a biographical medley; it is but a recital of what men thought, said, did and tried to do. With equal truth, it may be said that all biography is but a historical medley. In the one, history revolves about biography; in the other, biography revolves about history. The story is one and the same, but the one you read from right to left, the other from left to right. In biography, history is fragmentary; in history, biography is broken and disconnected.

Biography is the soul of history; it is to history what the heart is to the human organism, breath to the lungs, and blood to the veins and arteries. It is the blood of history. Rupture the jugular vein, and history speedily dies. Biography is the oxygen of the historic atmosphere. Let it degenerate, and the historical atmosphere becomes malarious and pestilential. It is the iris of the historic eye. Through this iris the beams of light pour, and are formed upon the retina of the thought of the nations and the ages. Destroy the biographical iris, and historic blindness inevitably ensues. The oasis of

history—the verdure and the towering palm upon the wide-spread desert—spring out of the rich soil of biography.

The hiatuses of history, the long series of vowel-less declamation and pointless narrative are to be accounted for by the poverty of biographical material. Rob Homer of his heroes, and what would become of his masterpiece? Take the Platos and Aristotles, the Socrates and Alexanders, the Ciceros and Demosthenes, the Cæsars and Brutus, and their co-adjudicators, out of the story, and what would we care for the history of ancient Greece and Rome?

What would Macaulay's England be without his innumerable biographical touches? Long after we have forgotten the history he wrote, we will retain the memories, fresh and June-like—the pictures he has given us of Charles II., James II., Jeffrey, Somers, the Duke of Monmouth, Bishop of Burnett, William Penn, William and Mary, and Cromwell; the heroes of the battle of La Hogue, the Earl of Dorset, Lords Rochester and Halifax, the faithful Bentinck, Queen Anne, the Grande Monarque, and others. Great and good men preserve the nation's glory.

Why is not Greece to-day mistress of the world, as once she was? There is the same soil, the same bending skies, the same murmuring seas, and sentinel islands, the same atmosphere. Why is not Rome what she was? The seven hills remain, the affluent earth, the melting firmament, the balmy at-

mosphere and the yellow Tiber. Why the decay of Egypt? The soil is just as alluvial now as then, the territory as vast, and the Nile as majestic. France has not changed geographically, topographically or meteorologically. Why this flight of power from Persia to Greece, from Greece to Rome, from Rome to France, from France to Britain, and from Britain to America? It is not enough to say, with Bishop Berkely:

“Westward the course of empire takes its way.”

We are slow to learn that *men*, not territory, constitute the greatness of a nation; and that, among men, *character*, not numbers, constitutes strength. We are living in an age of materialism. This is an era of statistics. Greatness is proved by arithmetic. Which is the greatest nation? The modern catechism answers: “The biggest.” Who is the greatest man? “The richest.” What is the source of power? “Numbers.”

What folly! Did not Alexander take Macedon, smaller than West Virginia, and conquer the world? Were not Shakespeare, Milton and Dante, Homer, Virgil and Sophocles but one remove from the public almshouse, kept out, in a large measure, by private and often secret philanthropy? And were not Samson and David, each single-handed, able to rout whole nations? Little France, but as large as Maryland and California, conquers China, the largest nation on earth. Grant, the well-nigh penniless tanner, scotches the most reckless, venomous and

deadly serpent of the ages. Lincoln, with one sweep of a goose-quill, broke the manacles from the millions.

Let us, then, revise our catechism. This is an era of revision. The Bible has been revised; the Westminster catechism is flinching and cringing under the merciless thrusts of flashing theological scalpel and lancet; why not go a step further? Which is the greatest nation? The one possessing the greatest number of noble and great men. Who is the greatest man? The one loftiest in the moral and intellectual zone. What is the source of power? A disciplined, sanctified and consecrated individuality.

America—the United States—has occasion for profound gratitude. Our heritage is rich beyond measure. Where will you find, under one flag, so many truly great men? Where so many whose native air sweeps down from the summits of moral and intellectual Matterhorns? Where more unique, compact, full-orbed, yet disciplined, sanctified and consecrated individualities than in “the land of the free and the home of the brave”?

Let the magnificent procession pass in grand review, while the nations of the earth uncover! Well may the earth tremble and reverberate with loudest acclamations; and heaven even send down her choicest congratulation. Call the roll, and, as the names are called, let the heroes step forward, that we may scan their record and rejoice in their greatness. Listen!

Samuel Adams! Here. Yes, he is here—for

ever here. He wore no badges of honor, no insignia of rank; held no high office, nor did he seek the applause of men. He is the theme of no special epic, he towers not in sculptured bronze; no master limner has given immortality to form and feature. And yet Samuel Adams was so tall, he could be seen across the Atlantic, and so mighty that Britain's haughty king trembled whenever he chose to speak. He was the greatest of the world's agitators, and, had he been as ambitious as Cæsar, and as thoroughly base as the Tarquins, he would have been king of the western world, if not a second Alexander. He was the man of the town meeting, that Puritan anti-type and prophecy of the republic, soon to be. How he wielded those gatherings! Had he been a barrister, in Choate's and Webster's day, their triumphs would have been few and lonesome. He was a politician—a professional politician, if you please. He could manipulate men with Jackson and VanBuren, our greatest political sleight-of-hand jugglers.

He was a statesman. By instinct, he was Cæsaric. He had the prophetic eye, without which statecraft degenerates into child's play. He was master of the logical method. Given the cause, he instantly would declare what the effect must be. He had a supreme faith in the triumph, sooner or later, of the right. Here he was a passionate Puritan. He would have staked his very existence that what ought to be, would be, and that right early.

He was a good man. Morally, he was a tower of strength. The radiance of his righteousness illuminated the most distant colonies, and gleamed even beyond the confines of polite civilization. He was a flaming patriot. He would rather die than be enslaved, or see his country enslaved.

Ah! how he dared the red-coats to do their worst. But they would no more have touched him than Israel would have touched the ark, after Uzzah's tragic fate.

Horatius, Leonidas and Demosthenes were his most congenial spirits; and he is worthy of their confidence and companionship.

He was the father of the Revolution. He focused the discontent of the colonists, and drew the fire of George III. He twisted the lion's tail until he roared, and the New World, foresters and villagers, flew to their bludgeons. He cultivated the apple of discord and discontent, until there were not enough Britons to keep it longer on the English twig, and let loose it must.

He was the greatest of all the pre-revolution heroes. How rich our heritage in blunt, heroic, unblemished, unflinching, patriotic Samuel Adams!

James Otis! Here. Yes, James Otis is here, too, to stay. Wonderful man. He was a god of eloquence, in that golden period when oratory set nations and races on fire. He was erudite without being pedantic, finished without being finical, brave without rashness.

He was the Patrick Henry of the north. So mightily did he arraign his majesty's government in his great speech of 1761, when he pleaded for the colonies and their severance from the British crown; so overwhelming was his argument, so rich his allusions, and so learned his entire speech, that conviction filled the minds of all who heard him, and John Adams, who was present, declared that independence was then and there born.

He was the idol of the masses. The common people heard him gladly. He swayed the multitudes at will, and every oscillation was toward liberty.

Nor was he less eloquent with the pen. The common people *read* him gladly. His pamphlet, in 1764, on "The Rights of the Colonies Vindicated," wrought mightily for independence. But he was too brilliant a star to shine—to be permitted long. An emissary of the crown dogged his footsteps to a coffee-house, and there subjected our champion of liberty to brutal treatment, inflicting frightful wounds, especially on his head. Reason reeled, and a few years later he literally went up to his reward in a chariot of fire. He was swept away by a flash of lightning. He had prayed that he might thus go, and heaven granted the petition. The memory of James Otis is a precious legacy to us.

Patrick Henry! The world has had but one Patrick Henry. He was without ancestry or posterity, a phenomenon that could not be accounted for. He

blazed forth when no political astronomer was looking for him. He came without observation. No prophet predicted his advent. His own neighbors exclaimed: "Whence hath this backwoods Virginian these words and this wisdom?" In a single speech he leaped from obscurity to fame. The flames of his eloquence set not only the colonies, but the whole world, on fire.

He was also a great lawyer. With keen and incisive acumen, he exposed the fallacies of his majesty's demands and positions, and gave the colonists not only a reason for the hope that was in them, but high and unquenchable resolutions to achieve independence, and arguments with which to gain converts among the wavering, and respect among the unyielding tories.

He was also a soldier. But for his marvelous oratoric powers, and ability as a lawyer and a statesman, he might have been one of the most conspicuous of the revolutionary generals.

He was a great executive, being Virginia's first governor, and thrice elected. He was a prophet. Think of this speech on the Constitution, before it was adopted, June 24, 1788: "Among ten thousand implied powers which they may assume, they may, if engaged in war, liberate every one of your slaves, if they please. And this must and will be done by men, a majority of whom have not a common interest with you. . .

. . . Another thing will contribute to bring this

event about. Slavery is detested. We feel its fatal defects; we deplore it with all the pity of humanity. Let all these considerations, at some future period, press with full force on the minds of Congress. Let that urbanity, which I trust will distinguish America, and the necessity of national defence —let all these things operate on their minds; they will search that paper, and see if they have power of manumission. And have they not, sir? Have they not power to provide for the general defence and welfare? May they not think that these call for the abolition of slavery? May they not pronounce all slaves free? And will they not be warranted by that power? This is no ambiguous implication or illogical deduction. The paper speaks to the point. They have the power in clear, unequivocal terms, and will clearly and certainly exercise it."

Mark you, this is not an orator of this century, but of the last. What wonder the colonists triumphed, when their statesmen were prophets, and saw the end from the beginning.

But Henry was a patriot. He loved the whole country. His native State could not fill his capacious soul. He is narrow, indeed, who can find all that he cares for within the confines of his native State. Not so with Patrick Henry. He made the halls of the first Continental Congress ring with the passionate exclamation: "I am not a Virginian, but an American."

Alexander Hamilton. Great is our debt of grati-

tude to this weird and wonderful man. Heaven dealt generously with us when she sent him hither from the Island of Nevis. He was precocious almost beyond precedent. At twenty years of age he had so distinguished himself as a tactician, fighter and commander, that Washington made him chief-of-staff. Before he was twenty-one, he became the foremost thinker on that most abstruse subject, finance. It is, perhaps, no exaggeration to say he was the greatest financier, for his age, that ever lived. Our whole fiscal policy still bears the impress of his masterly moulding.

When only thirty-two, he was our first Secretary of the Treasury, and organized that branch of the government.

But he was most marvelous of all as a statesman. It is universally conceded that he was the most brilliant statesman our nation has yet produced. Indeed, one biographer goes so far as to declare that "our system of government is his best and noblest monument."

Benjamin Franklin. Here was a man whom even his enemies venerated. He was as patriotic as Washington, as diplomatic as John Quincy Adams, as learned as the elder Adams, as pithy and epigrammatic as the Greek satirists, as great a statesman and financier as Alexander Hamilton, as great a moralist as Plato, Paley, or Aurelius and almost as myriad-minded as Shakespeare.

Think of his contributions to science, and his

wonderful fund of wise and witty sayings that has enriched our thought and our language.

He was a printer, his majesty's postmaster-general for the colonies, a civic officer. "He was at once philosopher, statesman, diplomatist, scientific discoverer, inventor, philanthropist, moralist, and wit;" while as a master of English prose, he is, perhaps, without a superior in the world. "He is, in many respects, the greatest of Americans, and one of the greatest men whose names are recorded in history."

As an illustration of his wit and originality, we give his epitaph, written by himself: "The body of Benjamin Franklin, printer, like the cover of an old book, its contents torn out, and stripped of its lettering and gilding, lies here, food for worms. But the work shall not be lost; for it will, as he believes, appear once more, in a new and more elegant edition, revised and corrected by the Author."

George Washington, the father of our country, concerning whom Fox, in the British parliament, exclaimed: "Illustrious man! Deriving less honor from the splendor of his situation than from the dignity of his mind; before whom all borrowed greatness sinks into insignificance, and all the prinees and potentates of Europe become little and contemptible." Of whom the golden-tongued Irish orator, Phillips, said: "Cæsar was merciful; Scipio was continent; Hannibal was patient—but it was reserved for Washington to blend all these virtues in one, and, like the lovely masterpiece of the Grecian

artist, to exhibit in one glow of associated beauty, the pride of every model, and the perfection of every master. . . . His fame is eternity, and his residence is creation." Whom Byron declared to be:

"The first, the last, the best;
The Cincinnatus of the west."

Of whom an eminent living English historian says: "He is well-nigh without a fellow;" and Lord Brougham declared: "It will be the duty of the historian and sage in all ages, to let no occasion pass of commemorating this illustrious man; and, until time shall be no more, will a test of the progress which our race has made in wisdom and virtue, be derived from the veneration paid to the immortal name of Washington."

We need not dwell upon his private virtues, his generalship, and his civic greatness. They are themes familiar to even the fledgling in the nursery.

When he died, not only did his own country sob herself asleep upon the bosom of her great sorrow, but nations beyond the sea took up the lamentation, and mingled their tears with ours. Napoleon the Great announced his death to the army of France, and ordered all the standards and flags throughout the country to be bound with crape for ten days, during which a funeral oration was delivered, in the presence of a brilliant assemblage, including Bonaparte, in the Hotel des Invalides.

But, more wonderful still, Jared Sparks tells us that the British fleet, with sixty ships of the line,

under the command of Lord Bridgeport, lying off Torbay, England, lowered their flags to half-mast, on hearing the intelligence of Washington's death.

But once more: We must not omit the name of Abraham Lincoln. We do not purpose to recite even the principal events in this most unique life and character in all history.

His biography is written in blood and tears; uncounted millions arise and call him blessed; a redeemed and re-united republic is his monument. History embalms the memory of Richard the Lion-hearted; here, too, our martyr finds royal sepulture, as Lincoln the tender-hearted.

He was brave. While assassins swarmed in Washington, he went everywhere, without guard or arms.

He was magnanimous. He harbored no grudge, nursed no grievance: was quick to forgive; and was anxious for reconciliation. Hear him appealing to the South: "We are not enemies, but friends. Though passion may have strained, it must not break, the bond of our affection. The mystic chord of memory, stretching from every patriot grave to every heart and hearth-stone, all over this broad land, will yet swell with the chorus of the Union, when touched again, as it surely will be, by the better angels of our nature."

He was compassionate. With what joy he brought liberty to the enslaved. He was forgiving. In this respect he was strikingly suggestive of the Saviour.

How unlike his immediate successor in office! He was great. Time will but augment the greatness of his name and fame. Perhaps a greater man never ruled in this or any other nation. He was good, and pure, and incorruptible. He was a patriot; he loved his country; he poured out his soul unto death for it. He was human, and thus touched the chord that makes the world akin.

“Wherever the bright sun of heaven shall shine,
His honor and the greatness of his name
Shall be, and make new nations; he shall flourish,
And, like a mountain cedar, reach his branches
To all the plains about him—our children’s children
Shall see this, and shall bless him.”

For he—

“Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off;
And pity, like a naked, new-born babe,
Striding the blast, or heaven’s cherubim, horsed
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind.”

But the time would fail me to catalogue, even, the biographical heritage that is ours. What mighty namesarise before us! What processions of presidents, statesmen, military chieftains, heroic soldiers, diplomats, scholars, scientists and publicists sweep by. In our next chapter we will continue the exposition of our unparalleled heritage, dwelling upon our constitution, and the institutions which have sprung up, and been fostered, under its benign influence.

OUR HERITAGE—CONSTITUTION
AND INSTITUTIONS

States, as great engines, move slowly.

—*Lord Bacon.*

Law represents the efforts of men to organize society.

—*Beecher*

Let us then stand by the Constitution as it is, and by our country as it is—one, united, and entire; let it be a truth engraven on our hearts; let it be borne on the flag under which we rally in every exigency, that we have one country, one constitution, one destiny.

—*Webster*

To a native of free and happy governmeunts, her constitution and institutions are always dear.

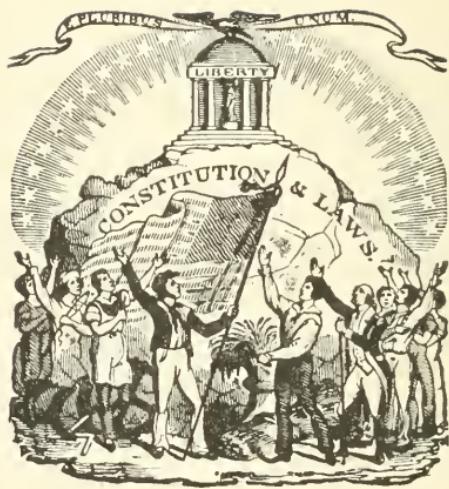
—*Gray.*

I mean to stand upon the Constitution. * * * No man can suffer too much, and no man can fall too soon if he suffer or if he fall in defense of the liberties and constitution of his country.

—*Webster.*

The glorious Union shall not perish! Precious legacy of our fathers, it shall go down honored and cherished to our children.

—*Everett.*



CHAPTER V.

OUR HERITAGE.—II. CONSTITUTION AND INSTITUTIONS.

John Fiske, in his remarkable book, entitled “The Critical Period,” with much learning and wide reading, proves that our Constitution is by no means a mere counterpart of the English Constitution. A distinguished English writer has recently said: “The American Constitution of 1789 was a faithful copy, so far as it was possible to make one out of the materials in hand, of the contemporary Constitution of England. The position and powers of the President were a fair counterpart of the royal prerogative of that day; the Senate and Congress corresponded sufficiently well to the House of Lords and the House of Commons, allowing for the absence of the elements of hereditary rank and territorial influence. While the English Constitution has changed much, the American Constitution has changed little, if at all, in these respects. Allowing for the more democratic character of the constituencies, the organization of the supreme power in the United States is nearer the English type of the last century—is less modern, in fact—than is the English Constitution of the present day.”

This is very English, indeed—English with a ven-

geance. And yet we presume this is the current view on both sides of the sea.

It is not for us to laud unseemly our constitutional heritage. It would require a volume larger than this to contain the eulogiums it has received from statesmen in every land. Thomas Jefferson, a life-long student of statecraft, and author of the immortal Declaration of Independence, said of the American Constitution: "Compared with those of Europe [not excepting the British Constitution], it is like a comparison of heaven and hell."

The giant Gladstone, Englishman as he is, said of it: "It is the most wonderful work ever struck off at a given time by the brain and purpose of man."

The incomparable William Pitt, backed by the largest majority in Parliament ever possessed by a prime minister, exclaimed: "It will be the wonder and admiration of all subsequent ages, and the model of all future constitutions."

Such encomiums could be given almost beyond enumeration.

But it is not so much our purpose to eulogize our heritage, as it is to declare what our heritage is, and from whence we received it; to walk through our constitutional palace, received by inheritance, and point out the riches—the spoils of wisdom and statecraft—bequeathed to us by our fathers. Bric-a-brac and etagere, cornice and frieze, with bossy sculpture graven, picturette and statuette—all of minor importance—must be passed by without men.

tion. Not that we deprecate them, not that we are ungrateful for them, not that we would be prodigal and spendthrift, squandering them, not knowing their value, but because our riches are so multitudinous and multifarious, a complete enumeration would go beyond the bounds or the space allotted to this chapter.

From whence and from whom have we derived our world-famed and universally-admired Constitution?

1 *From Greece.* Here, more than twenty centuries ago, twelve colonies declared themselves independent and free, and set up the first strictly democratic government in the history of the world. In that early dawn of civilization, they declared the right to rule inherent in the common people, denied the divine right of kings, trampled under feet that precious doctrine of crowns and thrones, that the masses are created simply to serve as “hewers of wood and drawers of water” for autocrats and monarchs, declaring in fact, if not in phraseology, that theirs should be a “government of the people, for the people, and by the people.”

Achaia was the first United States, Ægium the first Washington city, and the Achaean League the first federal republican constitution.

This little republic, whose twelve States, combined, were smaller than West Virginia, and whose population was less than the present population of Illinois, resisted all the Alexanders and Cæsars and

Napoleons, within and without, 134 years, and bequeathed to us and other republics her divinely-inspired Constitution, and her thrilling and imperishable history and example. Glorious inheritance!

2. *The Amphictyonic Council.* This was the most Ancient Congress, whose members possessed delegated power. But, as the Achæan League was composed of twelve colonies, in which the representatives voted by colonies, as the delegates to our Continental Congress voted by States, in the Amphictyonic Council the members represented *tribes*, without any reference whatever to geographical boundaries.

Each of the twelve tribes, irrespective of numbers, wealth or size of territory occupied, was entitled to two representatives. And although there was a greater disparity between certain of the tribes than there is between Rhode Island and New York or Texas, the vote of the representative of the smallest and weakest tribe counted as much as the vote of the representative of the most opulent and powerful tribe.

Here the framers of our Constitution received the idea embodied in the preamble that prefaces our Constitution: "We, the *people* [not we, the States, but we, the *people*] of the United States [*irrespective of State lines*] do ordain and establish this Constitution."

Here, too, was suggested our Senate, composed of two members from each State, irrespective of

wealth, area, or population—a necessary security of the smaller States against the encroachments of the greater States.

3. *The Witenagemot.* This body was the parent of the present British Parliament. In the days of the early Anglo-Saxon kings, the powers and prerogatives of the throne were absolute, as in Russia to-day. But a tide of democratic sentiment swept over the island kingdom, and the throne was compelled to part with many prerogatives. Concession after concession was won by a triumphant people, until every citizen, independent of position or possession, whether near the throne or far away, was allowed a vote in the conduct of affairs, both internal and foreign.

This congress the Anglo-Saxons called, “The Witenagemot.” This body, despite the frowns of royalty, hilarious, almost delirious with enthusiastic liberty, enjoying to the full the exhilarating zest of unwonted power, reserved to itself the sole right to declare war, make treaties, levy and collect taxes and imposts, disburse the public funds, make laws, pass judgment and sentence in certain cases, as in impeachment trials, and, in short, perform most of the functions of its present child, the British Parliament.

But it was impossible for every citizen to attend all, or, indeed, any part of the sessions of the Witenagemot; hence the power to act for individuals or communities was delegated to one person, usually a

person of wealth and title—able to contribute to the public weal the necessary time and expense—and from this germ grew the English House of Lords. Now, for “Witenagemot” substitute “Senate,” and for “king,” “President,” and you will see how rich was our inheritance from our Anglo-Saxon fathers.

4. *The German Aulic Council.* One year after the discovery of America, there was a powerful uprising of the masses in Germany, when Maximilian I. came to the throne. So mighty and menacing to the throne was the revolution, the king consented to two houses, one to be known as the Imperial Chamber, the other as the Aulic Council; one to represent the crown, the other to represent the common people.

It is true, the two houses were judicial, rather than legislative; and yet, in the fact that the upper house could not over-ride the will of the lower house, nor *vice versa*, and that the crown could not use coercion to compel desired decisions, nor disregard the expressed pleasure of the houses, we see fore-shadowings of our great American Constitution.

5. *The Swiss Confederation.* In 1352, a king, not unlike the English George III., was on the throne of Austria. Eight Swiss colonies, by their representatives, affixed their names to an immortal declaration of independence. Almost one hundred years prior, under the leadership of Rudolph of Hapsburg, a similar leap for liberty was made, but was betrayed by the leader's own son.

But in 1352 the times were ripe for revolution,

and the Swiss achieved their independence, which they preserved intact, until Napoleon, in 1798, overthrew the valiant Alpine republic. The peace of 1815, brought by the overthrow of Bonaparte at Waterloo, restored independence to the heroic Swiss confederation, which it still maintains.

Thus, when the framers of our Constitution assembled, they had before them the chart by which the Swiss republic had been securely guided 435 years, without a single defeat from without, or serious revolution within.

Who can estimate the value of this chart to our constitutional fathers? Who is able to compute the richness and greatness of our heritage?

6. *The Venetian Republic.* For over 1,000 years the Venetian republic held aloft her proud head, holding in one hand the blue waters of the Mediterranean, in the other the golden waters of the Adriatic, while the prows of her ships were at the forefront of discovery and commerce.

Thus, when the Huns were infesting the dark old forests of Germany, Scandinavian pirates were cruising where Paris now stands, and ascending the Thames, to the present site of London, and Oxford and Cambridge were the seats of Druid worship, bloody, mysterious and awful, the Venetian republic, the very same republic that still held sway when Cornwallis capitulated to Washington at Yorktown, was able to bid defiance to all the George the Thirds, of land and sea.

Thus we are the inheritors of the trophies of the ages. What wonder is it that the greatest statesmen and students of constitutions go into ecstasies extravagant, into rhapsodies sonorous and eloquent, over our *Magna Charta*. The compact of the Achæan League, of the Amphictyonic Council, of the Wetenagemot, the Imperial Chamber and the Aulic Council, of the Swiss confederacy, and of the Venetian republic, were each, in their turn and day, the marvel of the world. Their praises were chanted by poets, proclaimed by orators, and perpetuated in painting and sculpture.

Such did, indeed, mark a new epoch, a more glorious day, the gateway back to Eden. Each was a prophecy of something better to come. They were the epics of aspiration, and the ideals of freedom. They were the index fingers of the upward and onward march. They were the stars that came out, one by one, hanging pendant in the black pit of surrounding despotisms, yet growing brighter and brighter, until the bright particular star arose over the manger in the New World, and wise men hastened from the east, to pay their homage, and swell the chorus of praise.

Our Constitution gathers "in one glow of associated beauty the pride of every model, and the perfection of every master." It is the Jupiter in the constellation of constitutions, and the diamond in the crown of nations. Well may the great William Pitt, afterward Earl of Chatham, exclaim: "It will

be the wonder and admiration of all subsequent ages, and the model of all future constitutions."

Fellow countrymen, guard well the Constitution. It is the palladium of our liberties, the pillar and cloud of our pilgrimage, the gate of amethyst and gold, of sardonyx and sapphire, into our political and national millennium.

INSTITUTIONS.

We have been speaking of our Constitution; but that is only the foundation of our national temple. We must never make the mistake of calling the foundation the building. Here is where many err religiously. Christ is, indeed, the Foundation, but the building remains to be reared, each one for himself. Foolish, beyond human comprehension, will be the man expecting to be sheltered from the blasts of eternity on a simple foundation, whereon he has built neither wall nor roof.

When our constitutional foundation was laid, we had reached only the beginning, and not the end—the alpha, not the omega. Upon that wonderful foundation was to be uplifted the fair fabric of a new *regime*. Having spent so much time inspecting the foundation, and convinced, beyond doubt, of its superlative merit, and its imperishable character, we can give but a cursory glance at the many-spired institutions resting upon it, with fingers pointing hopeward, Godward, and eternityward. Look at the institutions:

1. *Of Liberty.* And, in order to be brief and comprehensive, we must be analytic.

First: Liberty of Conscience. We worship God to-day according to the dictates of our own individual consciences. We ask no man what our faith shall be, at whose shrine we shall worship, or how we shall keep in fellowship with the Father of us all. We have priests and preachers, still; we shall always have them: we love and honor them for their words and works, but they do not compel us, by physical force, to adopt their dogmas and doctrines. Their only coercion is that of superior wisdom and Christ-like love.

But the day was, and still is, in many lands, when men were not allowed to do their own thinking on political and religious subjects, nor to worship God as their own hearts and consciences prompted them to do. The ashes of saintly Wycliffe were scattered on the waters, and John Huss, Jerome of Prague, Savonarola, and an innumerable host were burned, hanged, quartered, drowned, strangled and put to death by every conceivable torture—why? Bad men? No! Traitors? No! Disloyal to God? No! Why, then? Because they must needs do their own thinking, and be obedient to God, who spake in the holy of holies of their own conscience.

Every mountain top in Europe blazed with the fagots of martyrdom, and every valley depth was deluged with innocent blood. Murder and rapine

ran riot, and men and women were put to death, not because they were not religious enough, but because they were too religious.

The opening of the new world was like the swinging back of the gates of paradise. What cared the hunted, hounded, burning, bleeding saints of God for the savage men and the more savage nature, if they could but be permitted to worship God as their consciences bade them do? And hither they came by tens of hundreds, and by hundreds of thousands. Let Felicia Hemans tell the rest of the story:

“The breaking waves dashed high,
On a stern and rock-bound coast,
And the woods, against a stormy sky,
Their giant branches tossed.

“And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On a wild New England shore.

“Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
Nor the trumpet that sings of fame.

“Not as the flying come,
In silence and in fear;—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

“Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

"The ocean eagle soared
From his nest by the white waves' foam,
And the rocking pines of the forest roared,—
This was their welcome home.

"There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither there,
Away from their childhood's land?

"There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

"What sought they, thus, afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.

"Aye, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,—
Freedom to worship God."

Second: Liberty of action. When Columbus discovered America the world was governed by the Pontiff, on the Tiber. He was not simply an ecclesiastical despot, but a temporal despot also. Even kings, the proudest and mightiest, were compelled to do the Pontiff's bidding, however galling, unreasonable, foolish, or absolutely suicidal.

Philip the Fair, of France, displeased the power at Rome. What was the result? The Pope issued an edict that no marriages could be celebrated, or funerals conducted with religious ceremonies,

throughout France, until this particular man confessed to his holy highness.

Henry IV., of Germany, displeased the Pope. Immediately the Pope set emissaries to work to overthrow the king, and succeeded. The king came to expostulate with the Pope, but God's so-called vicegerent compelled him to stand barefoot, and semi-nude, out of doors, in the snow and rigors of midwinter, three days and nights, before he would hear his petition. Many a proud and haughty king was compelled to lie down upon the floor, and allow the Roman Pontiff to place his feet upon his neck and head, as a symbol of humble submission. And, when kings were so severely handicapped, one can surmise the severity visited upon the humbler classes.

But our Constitution guarantees liberty. Our creed declares that "all men are created free and equal," that they are "endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." It has passed into adage that ours is a "government of the people, by the people, and for the people." Hence, in the United States, every man is a Cæsar, a sovereign, a king, not by decrees of men, but by letters patent from the court of heaven, and by the authority of Almighty God. How glorious our heritage! How enviable our lot!

But again: Consider our institutions.

2. *Of Education.* Notice here:

First: Education of the intellect. "Ignorance,"

says Rome, "is the mother of devotion." What wonder is it there is a rising tide of antagonism between the powers on the Potomac and on the Tiber? What wonder the one is in the ascendant, and the other decadent? What surprise that one faces the future, and the other the past; one represents the sunrise, and the other the sunset?

Having already discussed the subjects, "Education," and "Our Common Schools," we need not be elaborate here. But it cannot be repeated too often: Education and liberty go hand in hand. Ignorance and slavery are common bed-fellows. Whoever strikes at our educational interests, strikes at our government. He who proposes to Romanize our common schools, proposes to revolutionize our institutions—to revolve them backward—Rome-ward, slaveward and deathward. He who says, "Divide the public funds, that we may educate our children as a foreign, un-American, anti-republican Pontiff dictates," is guilty of treason; and he who says: "Away with your American educational institutions," is an assassin in intent, and levels his sword at Columbia's heart. God preserve our educational institutions.

Second: Education of the heart. Liberty and light! What promoters and conservators they are of heart culture! This is seen in the character of our schools and colleges. Despite the railing of Rome, they are Christian. Look abroad, where despotisms abound, and education is fragmentary,

and to serve despotic purposes. What is the character of teachers and students alike? With some rare exceptions, they are atheistic and anarchistic. We see the same thing in the make-up of many of our incoming guests from those lands.

Somewhat scholarly, but rabid and deadly, is the virus of the great serpent. Wine and beer drinking, gambling and duelling, are the principal occupations of a majority of the students in continental universities. It has been said that the greatest hotbeds of Nihilism in Europe are the universities of Berlin and St. Petersburg.

In the United States, liberty as boundless as the undulations of the sea, and light as full and unrestrained as the emanations of the sun, mellow and enrich the heart, and transfigure the daily life.

3. *Progress.* This topic is stated, not for discussion, for space is lacking, but to awaken thought and gratitude. What wonderful progress have we made:

First: In mechanics. That America leads the world in this department, no one questions. American ingenuity is the marvel of the world. We talk by lightning and walk by steam. We delve the mountains, bridge the oceans and lasso the stars. Our Patent Office reports of inventions is as difficult of apprehension to foreigners as the reports of John's apocalyptic visions. Tourists from the old world stand or ride a-gape and a-stare, from ocean to ocean.

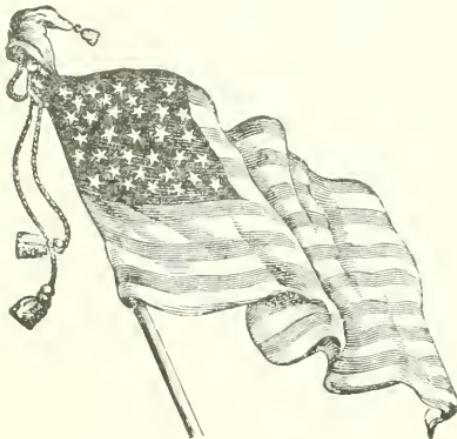
Second: Our progress in science. Our Franklins and Morses, Sillimans and Pierces, Proctors and Edisons, are tall enough to be seen around the world. Even provincial Britain and Germany do us homage here.

Third: Our progress in philanthropy. Here again we challenge, not simply the attention, not simply the admiration, but the astonishment of the oldest governments of earth. Now, where is official charity so boundless, private philanthropy so open-handed, and secret beneficence so constant and abundant as in the land of the victorious free. What asylums for the blind, deaf, dumb, and the mind-be-nighted! What refuges for the aged! What orphanages and homes and retreats for abandoned or unfortunate youth or aged! What hospitals for the reception of the sick and maimed! What associations for the recovery and uplifting of fallen men and women! We do not say that other nations are unphilanthropic; but we do claim that, in open-handed and munificent philanthropy, the land of light and liberty and the cultured heart leads the world.

Fourth: Our progress in reforms. Take one, alone, as an illustration: The great temperance reform. While the world beyond the sea is apathetic, and many countries are unconcerned, and some are absolutely opposed to reform, our people are on fire with a holy and righteous zeal. Millions of money, tons of literature, and scores of human lives, are being poured out as freely as the sun emits light.

And triumph is as inevitable as fate, and the spring-time is already at hand.

Our inheritance in our men, our Constitution and our institutions, how great! Only the tongue of an angel could tell it; only the pen of an archangel could record it. And yet we are only in our babyhood; what prophet can arise and tell us what the possibilities of the future are, when we shall have attained to national, educational, moral and spiritual maturity? Let us hallow the memory of our ancestors, from whom we have inherited so much. Let us cherish with loving fidelity, and with unwavering patriotism, our inheritance!



OUR HERITAGE.
OUR RIGHTS AND OBLIGATIONS
TO MAINTAIN IT

What pity it is
That we can die but once to serve our country.

—Addison.

One flag, one land, one heart, one hand,
One Nation evermore.

—Holmes.

Much is the patriot's weeding hand required.

—Thomson.

A star for every State, and a State for ever star.

—Winthrop.

If one attempts to haul down the American flag, shoot him
on the spot.

John A. Dix.

We join our selves to no party that does not carry the flag,
and keep step to the music of the Union.

—Choate.

American patriotism must be a household virtue.

—Beecher.

Our Country! May she always be in the right; but our country
right or wrong.

—Decatur.

Our Federal Union; it must be preserved.

—Andrew Jackson.

CHAPTER VI.

OUR HERITAGE.—III. OUR RIGHT AND OBLIGATION TO MAINTAIN IT.

John Jones is an exceedingly strange man. He is the most industrious man in the entire community or communities surrounding. At three o'clock in the morning, at ten o'clock at night, and, for aught his neighbors know, all night, and certainly all day, John Jones is hard at work.

His neighbors wonder when he finds time to sleep. His hands are calloused, his face is wrinkled, his back is semi-circular, instead of being perpendicular, and, as he goes by, everybody exclaims: "John Jones is working himself to death." Then they indulge in reminiscences. One was passing by Jones' at eleven o'clock, another at twelve, another at one, another at two, and so on, clear around the dial face of the clock, and each saw John Jones busy at work. Strange man, was John Jones—a very prodigy of industry.

But he was also remarkable for his economy. People wondered if the hat he wore did not once belong to Noah, and if his coat, old, and by far too small for him, was not the same one Hannah made

for Samuel, or, certainly, the one Paul forgot and left behind at Troas.

The oldest hatter and booter could scarcely remember when John Jones made his last purchase in their department. But, upon reflection, they recall the fact that he carefully selected the most substantial goods, and asked no credit. For fancy neck and wrist paraphernalia he had no use whatever. He was simply plain, hard-working, unassuming John Jones.

But his economy was also noticeable in the dining-room. Not that he was miserly in providing for the table, but severely economical. He did not feast his family upon the brains of peacocks, and the tongues of nightingales. Not because he was unwilling to make the expenditure, but because it would be an unnecessary, foolish, even sinful expenditure, when bacon was only ten cents a pound, meal forty cents a bushel, and the family could make its own hominy.

He was an abundant provider, but it was along the line of severely substantial things. No family was more robust and rubicund than John Jones, none apparently happier; none larger of body, of head, or of heart.

But to his marvelous industry and economy he added the acquisitive instinct. He was a money-maker and a money-saver. Whatever he touched turned to gold; and the gold in his hand brought forth fruit monthly an hundredfold. He was no

miser. He gave his part to the maintenance of society, church and State. He was no Shylock. He was close and persistent, but not unmerciful. He was not a legal wrangler; he never went to law; he was never brought to law. He would compromise; he would let even his enemies compose a board of arbitration, and decide what was rightfully his; he would even lose outright, before he would waste time, temper and money on lawyers, witnesses and courts.

He became rich. What wonder! Industry, economy and acquisitiveness, so strongly marked, could not fail to result in vast accumulations. He added farm to farm, business block to business block, bank account to bank account. He was quiet, yet most potent on 'Change, and in railway and steamship circles. He was a thousandaire, then a millionaire, then a billionare. At last, ripe in years and rich in integrity, he died, and was gathered unto his fathers, leaving his children a rich inheritance. Now, I have two questions to propound:

What right have outsiders to come in and squander John Jones' estate? John Jones loved his family; he toiled for them; he denied himself for their sakes. Having millions, he lived on a pittance. Many of his clerks spent twice the money he did. It took more to keep his coachman than to keep him. In other words, though he was rich, yet he became poor for the enrichment of those he loved.

He remembered his own early struggles, his pinching poverty, his biting want. He remembered the time when he actually suffered for the necessities of life.

Out of his great, loving, passionate heart went forth a deathless resolution to save his loved children from such toil, hardship and stinging want. For three score years and ten he struggled. Footsore and weary, he struggled bravely on. And when men jeered and scoffed—when they mocked and railed, when they called him a miser and a Shylock, when they hurled opprobrious epithets at him, he thought of his babies, from one to ten, some of them advanced in years, indeed, but *his* babies still, and he toiled joyfully on.

What right has the ruthless, blatant, sacrilegious outsider to lay hands on what the tender-hearted, heroic, hard-working John Jones, by toil and self-sacrifice, amassed for his children, who were dearer to him than life?

What right have John Jones' children to squander their father's estate—to allow outsiders to come in and make away with their father's hard earnings; to scatter with brief prodigality the fruits of years of frugality?

Plainly, they have the right to maintain, but not the right to fling to the whirlwind. More than that, it becomes a mark of filial love and moral integrity, to guard the estate, and devote it to the purposes near and dear to the father's heart. To squander it

themselves, or to permit outsiders to pillage and appropriate it, would indicate a lack of filial affection, and an appalling depth of moral depravity.

Let me introduce John Jones: John Jones is none other than Uncle Sam. And we are Uncle Sam's children, and the inheritors of his vast estates. We come back to our first question:

What right have foreigners to come in and waste our father's proud and rich domain? As Uncle Sam's children, we inherit an ideal form of government, and a history more thrilling than the most brilliant periods of Greek and Roman dramatists—a history woven by the shuttles of wars and pestilences, of toils and triumphs, of miseries and hallelujahs; a historic fabric, bedewed with the tears of innocent anguish, and crimson with such blood as flows only in the veins of God-like men and women; a historic warp and woof, in which every thread represents a life—a life rich in love, man-ward, God-ward and country-ward, and enrolled on the book of heaven's and eternity's nobility. Every spot, from Plymouth Rock to the Golden Gate, is marked and hallowed with the bloody knee-prints of our Uncle Sam, true to God and devoted to his children.

Consider our fathers. There were giants in those days. The Adamses, Hancocks, Henrys and Jeffersons, the Franklins, Hamiltons, Washingtons—ah me! When can their glory fade? They are the mountain-summits of our history. Hoary civilization, behold them and wonder.

Consider our Constitution. Dwell long upon its cost. Make a pilgrimage from Bunker Hill to Yorktown. You do not know the way? Do you say: "I am not familiar with their line of march!" Ah, you cannot miss it. Follow the places of prayer; keep your eyes on the bloody foot-prints; count the skeletons and the graves. Did I say, Count the cost? We will not impose an impossible task. The cost of the Constitution was more than the tallest and the fairest archangel, standing by the throne of God, could compute in a century of eternities—cost in tears, and broken hearts, and ruined lives. Talk about pilgrimages to the holy sepulchre. Rather traverse the way from despotism to freedom; up the mount from slavery to liberty, with uncovered head and with unsandaled feet. Our Constitution is the Ark of the Covenant. Perish the sacrilegious wretch who would lay hands upon it. It is the north star, upon which the eye of every patriotic mariner is fixed with fond and unwavering steadfastness. Long may it shine in the constellation of constitutions; long may it beam in our national firmament!

Consider our institutions. We may estimate their cost in dollars and cents; but who can estimate their cost in toil and sacrifices? Our fathers, deprived of education, feeling the sting of literary ignorance, and famishing for the loftiest learning and culture, bequeathed to us free public schools, colleges and universities.

Afoot, they trudged across the continent, again

and again, with compass and chain, with spade and shovel, with hammer and sledge, that we might ride in Pullman palace cars, and be transported from rim to rim, or from center to circumference, on cushioned seats or in downy beds, and with the celerity, almost, of lightning.

They were strangers in a strange land; they were in prison, and none to visit them; they were sick, and none to medicine or nurse them; they were without raiment, and none to clothe their nakedness; their only liberator was the shaggy monster, Death; their only place of refuge, the dark and silent grave.

Their hearts bled for us, their children. They toiled, and hoarded their mites; they economized and sacrificed; they denied themselves all the luxuries and elegancies of life; and, with amazing love and forgetfulness of self, they reared asylums and refuges, retreats, and homes, free sanitariums and hospitals.

And why all this suffering and sacrifice, this expenditure of brain and brawn, this pouring out of heart and soul? Because haters of liberty drove our fathers into exile. Because our fathers' aspirations were offensive to them. Because they could not brook the lofty piety and patriotism, the unconquerable love and ambition of our fathers for their children.

Read the story of English, French, German and Roman persecution. Only the pen of a Dante,

dipped in the ichor of the Inferno, could adequately portray it. What right, we ask, have those men or their sons to come into the possessions bequeathed us by our fathers? What right have they to come and slander and traduce the memory of our heroic and self-sacrificing progenitors? To lay sacrilegious hands upon our sacred Ark of the Covenant, the Constitution of the United States? To plot the overthrow of our educational system, and despotize, foreignize and neutralize that institution, so dear to our fathers, and so essential to our liberties? To inveigh against the Sabbath—holy boon from heaven, heritage of our fathers—and seek its annihilation in Bacchanalian revels and unspeakably iniquitous orgies? To antagonize all our peculiar institutions, and render nugatory, as long as possible, our reformatory efforts? To come with dirk and bludgeon, with firearms and dynamite, to propagate nihilism, socialism and anarchy, to compel us to be anti-American, or hurl us, without a moment's warning, into eternity?

We are not inhospitable to *honorable* guests. No accent or language, no color of skin or texture of hair weakens or diminishes our welcome for the guest who comes with upright intent. For all such, up to the measure of our capacity, our doors swing open both ways. All honor to the loyal, patriotic *American*, Englishman, Irishman, German, Swede, Italian, or even Zulu and Hottentot.

But we are inhospitable to the man whose citi-

zenship is in London, Dublin, Berlin or Rome, or any other foreign city or country. We are inhospitable to the man who seeks to Swedenize, Germanize or Romanize the United States. Let all such go back from whence they came, where they can have those things in their purity. As for us, we are not English or Swedish, or German or Roman—we are *Americans*, and we propose to be American in all our thoughts, ways and institutions. We are inhospitable to the assassin. We have not even yard-room for the apostles of dirk and dynamite, whether dirk and dynamite be for our individual hearts, or the hearts of our blood-bought institutions.

Nor will Columbia tolerate the assassin much longer. She feels she has been criminally negligent; that she has erred on the side of mercy, and, though on the side of mercy, she has erred, and deserves reproof; that she must drive the disloyal assassin out, even though a scourge of scorpions be the only sufficient weapon.

For the upright, loyal, honorable citizen, who loves principle better than he loves his native land, though dotted with the graves of his sires, and blooming with trysting places of love; who comes to us from beyond the sea, to find for himself and his children a home, who lives in loving loyalty to the Constitution, laws and institutions of the country that shelters him and gives him a place of refuge from the blast and storm—for that man, whether

from Dublin or Calcutta, whether from the land of the midnight sun or the sounding seas beneath the Southern Cross, our ports, our hearts and our homes are open wide, and our hospitality is as free as the falling dew, and as boundless as our ability. But for the man who refuses to naturalize and become an American citizen, who comes to sow the seed of dissension and dissatisfaction, who comes with red flag, bloody bowie, and smoking, murderous dynamite—for that man we have no use whatever. In other words, we will be hospitable to those to whom our fathers would be hospitable, were they still living, and in the old homestead—and *to none else*.

What right have we to squander our fathers' estate? We have been considering the foreigner's right to that which does not belong to him; we press now that intenser theme of our own rights to that which we have not earned, but inherited, and that, too, under certain conditions. Our inheritance is as sacred as a mother's prayer, or a sister's or daughter's honor. Fancy Hannibal, after having kissed his father's sword, and at the altar, while the evening incense rose to heaven, sworn eternal vengeance against Rome, and inherited his father's accoutrements of war, and command—fancy him, after that, becoming an ally of Rome, and using his sword for her advancement and glorification! Think of the sons of Lincoln and Grant becoming allies of secessionists, and prostituting the heritage of their

fathers to disloyal and rebellious persons and purposes! Think of the gaunt, ghost-like skeletons that came out of Libby prison, or their sons, or their sons' sons, becoming champions of that heartless tyranny, and squandering their heritage on those whose breath was treason, and whose daily prayer was for the destruction of our republic!

Oh, no! We have not the right to stand idly by, and listen to the disparagement of our fathers. We have not the right to permit ruthless hands to rend our Constitution. We have not the right to allow our institutions—our Sabbaths, our schools, and other institutions peculiar to us—trampled under foot.

We have not the right to allow our country to be foreignized. To do so would be unfilial; we would be violating a sacred trust. Our sires would arise from their graves and rebuke. The blood of innumerable battle-fields would cry out against us. The spirits of the unreturning braves, whose bodies are scattered all the way from the fisheries of the Pine Tree State to the seals of Alaska, and from the wheat fields of Manitoba to the halls of the Montezumas, would testify against us at the judgment.

In our conflicts we have been without allies. America has had to fight her own battles. Think of the days of the Revolution. Not only was Britain against us, but other nations were ready to smite us, if they could only be paid to do so. It is true, there were a few foreigners on our side, but, as

a rule, they were more actuated by hatred of Britain than by love of America, and the institutions for which she was struggling.

Look at the war of 1812. It was another life and death struggle for rights intrusted.

Look at the awful Civil War. We know now who said to the South: "Strike, and we will see you through. Come hither to our docks for war-ships; to our arsenals for ammunition; to our banks for money." We marveled at the boldness of the South. Well she might be bold, with such sympathy and secret co-operation.

Our struggle still is not with each other so much as with the interloper, in the service of powers, plotting our destruction.

Who is at the bottom of our trouble with the liquor monster? Were it not for the anti-American hordes, we could banish the saloon in ninety days. Who is at the bottom of the agitation against the Christian Sabbath? Who are running the saloons, the beer gardens, the Sunday trains and Sunday newspapers, with increasing Sabbath desecration? Who is at the bottom of the war against our public schools, openly and without disguise? By whom is Mormonism, yonder, between the mountains, fostered and fattened? By whom is the war against the marriage relation waged, with lax views of the sanctity and obligations of wedlock?

By that class of foreigners who would not be tolerated in their own country; but in this land of lib-

arty, where liberty is often only the synonym for license, they claim the right to mould our institutions to suit their own purposes. Indeed, it has been elaborately argued that the spirit which smote our martyr President, Abraham Lincoln, received its strongest impulse from beyond our own shores.

Oh, fellow-citizens, as we venerate the memory of our sires, and as we appreciate the priceless heritage bequeathed us, let us inscribe upon our banners this motto: "Welcomme and hospitality for the loyal *American Citizen*, whether from under the Southern Cross or under the Northern Bear, whether African, Asiatic, European or American; but for the minions of foreign powers, whether civil or ecclesiastical, not one foot of land, not one iota of political power, not one spot for residence." Or, to put the same sentiment in fewer words: "AMERICA FOR AMERICANS."

"Our fathers' God, to thee,
Author of Liberty,
To thee we sing;
Long may our land be bright,
With Freedom's holy light;
Protect us by thy might,
Great God, our King."

“ Where is the true man’s fatherland ?
Is it where he by chance is born ?
Doth not the yearning spirit scorn
In such scant borders to be spanned ?
O yes; his fatherland must be
As the blue heaven wide and free.”

—*Lowell.*

“ Be still, oh, doubting heart; the hand
That holds the future of our land
Its early triumphs wisely planned,
And when the night shall pass away,
Our land, perchance—how, none may say—
Will glow in Freedom’s perfect day.”

—*H. C. Ballard.*

WHO FOUGHT THE BATTLES?

The Citizen, in last week's issue, in replying to the boast so freely made by Roman Catholic editors and orators that the Irish fought the battles of the civil war and saved the nation, publishes the following document received from the *Pension Department at Washington*.

Whole Number of troops who fought in the late war,	- - - - -	2,123,200
Natives of the United States,	- - - - -	1,625,267
Germans,	- - - - -	186,817
Irishmen,	- - - - -	144,221
British, (other than Irish)	- - - - -	99,040
Other foreigners,	- - - - -	48,410

The desertions were as follows:

Natives of the United States,	- - - - -	5 per cent.
Germans,	- - - - -	16 "
Irish,	- - - - -	72 "
British, (other than Irish)	- - - - -	7 "
Other foreigners,	- - - - -	7 "

In other words, says *The Citizen*, of the 144,000 Irishmen who enlisted, 104,000 deserted; and we are informed that most of these desertions occurred after the recognition of the *Confederacy* by the *Pope*.

Now as to the proportion of enlistments in the United States army, we find by the census that in 1860 there were in the United States the following persons of foreign birth:

Germans,	- - - - -	1,301,136
Irish,	- - - - -	1,611,304
British, (other than Irish)	- - - - -	\$35,943

Therefore, of the total in the country, 14 per cent. of the Germans enlisted, 12 per cent. of the British, and only 9 per cent. of the Irish.

The Citizen recommends its readers to preserve these statements for future reference.

May 19th, 1892.

AMERICA FOR AMERICANS

I was born an American;
I live an American;
I shall die an American.

—Webster

One kind of peace will never do—
Peace tricked out for a day,
With outside dress of Union blue
And under-clothes of gray.

—Barker.

The center of earth's noblest ring—
Of more than men the more than king.

Croly.

O'er the dark and the gloomy horizon that bounds her
Thro' the storm and the night and the hell that surrounds her,
I can see with a faith which immortals have given,
Burning words blazing out o'er the portals of heaven,
“The Old Ship of State Will Live!”

She will live while a billow lies swelling before her,
She will live while the blue arch of heaven bends o'er
While the name of a Christ to the fallen we cherish,
‘Till the hopes in the breast of humanity perish,

She will live.

—Barker.

CHAPTER VII.

AMERICA FOR AMERICANS.

Every true American will see at a glance, that this is a subject in which he or she ought to be interested. Did I ask that America might become Presbyterian or Methodist, then those of other folds might object; or did I claim this country for native-born Americans alone, then I might rightfully be branded as a bigot. But I make no such claim, try to establish no such standard. A leading bishop of the Catholic church threw down the challenge in a public congregation, by commencing his address with the words: "America for Catholicism." This, certainly, is a brave position for any man to take, having no larger constituency than is found in the Catholic church of America. I cannot help admiring his confidence, and calling attention to the heroism of his faith.

Men are apt to feel that the body to which they belong, or represent, is the largest and most important body in the world, and surest of success.

Some days ago a reporter entered my study and called my attention to four Methodist ministers who were in trouble with their people; and, in an excited

manner, said: "The Methodist church is certainly going to pieces; here is trouble in Milwaukee, Chicago, Buffalo and Newark; no church can stand such a strain." I said to him: "My friend, you have made this number too small. There are twelve Methodist ministers in trouble. You are looking at the kickers, twelve in number; and because of the fuss and flurry these twelve men are making with their people, you have concluded that the whole Methodist church is going to pieces. Now, let us look at the 12,988 Methodist ministers who are *not* having trouble, but are in harmony with their people, themselves and their God; men of whom you have forgotten to speak, and to whom you have given no thought."

There is no cause for alarm in this country, if the American people do their duty, and Protestants are true to the principles they advocate.

Catholicism has 10,000,000 communicants, 8,000 clergymen, 10,000 churches and chapels, and 650 colleges and academies. Cardinal Gibbons said, in his speech, at the laying of the corner stone of St. Peter's Catholic church, Washington, D. C.: "I greatly rejoice in the growth of our church. We have in this country 9,000,000 members." They have more than that; they have 10,000,000; which is one to every six and one-half persons. Now, it is not a great achievement that from birth and immigration the whole Catholic world should be able to count 10,000,000 followers on these shores.

There are two Protestant churches, each of which outnumbers them; and four others that come very near to them. Hence, in a hand-to-hand conflict, we belittle ourselves by crying, when we have six Protestants to one Catholic. Nevertheless, they are a mighty power in this country, because of their wise, sagacious, self-sacrificing, far-seeing leadership.

First, they are laying hold on the centers of power—the cities. The history of this race is largely found in the records of the cities. Twelve cities, to-day, govern largely the commercial, social and political life of this republic.

In 1800 there were but six cities with 8,000 inhabitants; now there are 286, some of which have reached the million line.

The London *Spectator* is fully convinced that American strength, if it were once fully exerted, would be irresistible by any European State. It adds: "No State, however powerful, will ever again do with ease anything to which the American republic is strongly opposed. There is no diplomatist in Europe who does not know this, or who does not hold that Napoleon III. was only sane in quitting Mexico, and that Prince Bismarck showed his wisdom when, rather than quarrel seriously with Washington, he abandoned all pretensions in Samoa."

These are significant words. Already, as the *Spectator* points out, this republic surpasses Great Britain in population, as a century hence it will surpass, in all probability, the entire population of

Europe. The American people, wrapped up in their domestic affairs and the excitements of rapidly-recurring Presidential campaigns, take no thought of the condition of the nations beyond the seas. It is not self-consciousness that leads to this abstraction, nor is it self-satisfaction with our natural resources, and the insurmountable barrier to invasion which the Atlantic and Pacific oceans maintain.

Here the people look at matters in a far different light from nations on the continent and in Great Britain. There peace depends upon an armed neutrality. Each nation watches the other with a jealous eye and sleepless vigilance. Every movement by one for the erection of new fortifications, the increase of its naval equipment or its army, is immediately followed by redoubled efforts of other governments to make themselves secure and their frontiers impregnable. Thus peace is purchased at a frightful expenditure, not only of the nation's wealth, but of the people's tranquility.

With us, there is no fear of Canada on the north or Mexico and the Central American States on the south. No standing army consumes the people's substance, and but a meagre handful of men is required for all the arts of war. Peaceful pursuits, the application of human ingenuity, industry, and purpose to the accumulation of wealth, to the education, refinement and uplifting of the people, engage the attention of the citizens. Is it to be wondered at that our neighbors across the sea,

looking with covetous eyes on this peaceful, prosperous and powerful land, supremely content in its isolation, seek to foster and maintain the most cordial relations with it ?

In 1900, ten or twelve cities will control 100,000,-000 people. Now, the Catholic fathers see this, and are laying their plans to capture these cities. They do not move into the suburbs, to make for themselves comfortable and pleasant homes; but they live with their people, in order that they may elect the officers who command these centers.

We Americans boast that we outnumber them in the country, forgetting that the influence of a man in a country town, with from one to three thousand inhabitants, is not one-thousandth part of that of a mayor, alderman, supervisor or chief of police in a city like Chicago or New York.

My life, up to 1875, was spent largely in a little town of not a thousand inhabitants. My ministry was in the villages of New England. But since coming to Chicago, my soul has been on a stretch, day and night, toward the matchless privilege and responsibility of citizenship in one of the twelve great centers of this republic. For I see the institutions established by the fathers greatly endangered; while the great Protestant church is largely asleep, on the verge of civil commotion; and the fires beneath our feet are being fed by superstition, socialism, anarchy and infidelity. When shall we awake and know our danger and see our privileges?

"The importance of the possession of America to the cause of religion cannot well be overestimated. It is a providential nation. How youthful, and yet how great! How rich in glorious promise! A hundred years ago the States exceeded but little the third million in population; to-day they approach the sixty-fifth million. Streams of immigration from the lands of the earth are turned toward us. There is, manifestly, much of value in our soil and air, in our social and political institutions, that the world's throngs are drawn to us. The country is one that must grow and prosper. The influence of America is widespread among nations, no less in the solution of social and political problems than in the development of industry and commerce. There is not a country on the globe which does not borrow from us ideas and aspirations. The spirit of American liberty wafts its spell across the seas and oceans, and prepares ground for the implanting of American thoughts and fashions. This influence will grow with the growth of the nation. Estimates have been made as to our population a century hence, placing it at 400,000,000, due allowance made in this computation for diminution in the numbers of our immigrants. The center of gravity for human action is rapidly shifting, and in the non-distant future America will lead the world. The native character of the American people fits them to be leaders. They are active, aggressive, earnest. Whatever they believe, they act out; whatever they aim for, they at-

tain. They are utterly incapable of the indifference to living interests, and the apathy which, under the specious name of conservatism, mark European populations. The most daring elements of other lands have come hither to form a new people—new in energy, new in spirit, new in action—in complete adaptation to the new epoch in the world's history, through which we are living. We cannot but believe that a singular mission is assigned to America, glorious for ourselves and beneficent to the whole race, that of bringing forth a new social and political order, based more than any other that has heretofore existed upon the common brotherhood of man, and more than any other securing to the multitude of the people social happiness and equality of rights. In our own are bound up the hopes of the billions of the whole earth. The church triumphant in America, truth will travel on the wings of American influence, and with it encircle the universe."

Secondly: They are directing their attention to the schools, knowing full well, that he who has the training of children, to him belongs the future—that is to say, the teachers have within their power the preparing of the children to express and enact their convictions in the next generation. Now, it is a lamentable fact that in these centers a large majority of the teachers are Catholics; and it is no small item in the shaping of civilization that 7,000,000 children are being impressed six days in the week, for nine and ten months out of the year,

by men and women who have no love or respect for our school system, only so far as it affords them a livelihood, and an opportunity to teach the principles of Catholicism. The whole fight against the public school as an institution centers in the priesthood; and who are these Roman Catholic priests?

Largely foreigners, with foreign sympathies; who never had any sympathy with popular education of the people. Only when Catholicism comes in contact with Protestant nations, do they show any interest in the education of the masses. But, having had an experience in this country, they have come to see that children taught in our public schools do not make good Romanists; hence this intense hatred of, and warfare upon, our institutions. From their standpoint, this gives them great anxiety; and the establishment of schools, to be directed by the church, becomes a necessity with them.

But the separate school is found to be an expensive system, when added to the regular tax for the support of public schools. The priests, therefore, are determined, if possible, to inveigle the state into a payment of the expense for separate schools, or divide the school money.

On this question we are to have a desperate fight in this country; and I know of no way for Protestants to be successful, unless they declare themselves opposed to the payment to any denominational interest of State funds.

We object to the advocates of this Roman civili-

zation in America becoming the teachers of the next generation of Americans. We want a homogeneous people. Whatever tends to divide the people—to continue race distinctions, is to be deprecated. We cannot afford to have two or more nationalities, or two or more types of civilization. We want no French-Americans, no German-Americans, no Irish-Americans, no British-Americans; we want only Americans.

We want no aristocracy; no peasantry. Rome fosters classes and caste. "Gentlemen for the parlor, serfs for the field," was the declaration of one of her prominent advocates. It is the learned few; and the ignorant many. Its vast hierarchy is built on the theory of despotism. We have seen something of it in the great cities, where the hierarchy has been hand in glove with the political boss dividing with him the plunder of the treasury; furnishing the votes which control elections, in return for financial aid and stolen opportunities to proselyte the people.

The real, logical distinctions between the Roman Catholic church and the Protestant is not the question of papacy, nor is it in the ordinances, but in the direction of the individual conscience. The Roman Catholic church holds to a corporate conscience. Whatever that church determines to be right or wrong, the individual must respect; while in the Protestant church we urge every man to follow his own conscience, in pursuit of the best light and knowledge given to the individual member. The

greatest danger is in the attitude and power vested in the political trickster of to-day.

This everlastingly catering to the vote of Catholicism is ruinous to Protestant interests. Nothing can be more ruinous, unless it be that of indifference on the part of those who neither seek, nor cast, votes. Every man ought to feel that citizenship in a republic is identified with great responsibilities; and if this country is to remain Democratic in its form of government, every man must interest himself sufficiently to know what is required of him, and then hasten to do it.

Thirdly: Let us look at the nature of our citizens to-day. Foreign elements are massing upon our shores with such rapidity as to provoke the question, and lead the best minds to inquire how we may utilize the rapid increase, without the transfer of national peculiarities; or, in other words, how we may Americanize the African, the Indian, Irishman, Jew, German, Pole, Norwegian, Englishman, and the Italian. The immigration of to-day is not what it was in the time of our fathers.

The first settlers came to this country to find a home, where liberty and freedom from religious restraint and persecution were promised. They came with their prayer books and hymnals. But the great mass of immigrants of to-day are ignorant of our laws, or forms of government; when once upon their feet, they go about to reconstruct society, and re-create their European institutions.

This does not apply to all. I want to say once, and emphatically, that there are grand specimens of humanity, filled with true loyalty and conviction, from all shores with us to-day; and to all such we give a hearty welcome to all the privileges our institutions afford.

But the time has come when the percentage is so large of those who seek simply to secure our advantages for selfish purposes, that we have a right to demand of them certain pledges, as a law of self-protection; which may be summed up, perhaps, in one pledge: Are you ready to become Americans, and leave Germany, Ireland, Scotland and France, as you left your own homes, when you established anew, and took to yourself a wife?

If so, pull up your patriotism, roots and all, and transplant it in this country; for we want no coat of many colors, no crazy quilt, no patchwork, but one land, one flag, and one interest.

"If this republic is to last through the coming ages, it must last in the affections of the entire American people. It must be wisely guarded by rules, and firmly defended by the citizens of the republic. Statesmanship no less is essential, but, my countrymen, self-reliance in the people is also essential.

Why, what is all your education worth? What your schools and colleges, and costly institutions of learning, if manhood and character are lost? What is all your wealth worth, its splendor and its pomp,

your railroads, your bonds, your banks, your boundless evidences of gigantic prosperity; what is it all worth, if you destroy unity, or sap the foundations of self-reliance among the people?

Why, my countrymen, you cannot purchase constitutional liberty with money; you cannot paint it on gilded walls of splendid palaces; you cannot engrave it on the corner-stones of colleges or costly capitals; you cannot perpetuate it on parchment, nor decree it by statute. Constitutions are a sham, and law is a mockery, unless the people behind it have the manhood to defend the one and enforce the other. The home of liberty at last is in the heart, rather than in the head; and liberty's last, best and strongest fortress is the manhood, character and self-reliance of this American people. I tell you, these words which so charm the American ear—republic, constitution, law, liberty—all will become but the glittering spangles of the shroud that will at last robe the dead body of your liberties, if your manhood and your character are lost. Is that true? If so, statesmanship, patriotism, and common sense bid us inquire how we are to take care of manhood.

I propose to go to the core of this subject. How? I lay this down as a proposition not to be gainsaid: Manhood and character must rest on self-respect. Without self-respect there is no character; without it there is no manhood.

Well, how are you going to build up the self-

respect of the American youth? Shall I answer? By stimulating his pride in his country; by exalting his estimation of the deeds of his ancestry, teaching the American boy that in his veins flows the blood of heroes, that he is the descendant of the grandest race of liberty's defendants this world ever had in it, and you will get a race of men."

Third: As Americans, we have upon our hands the solving of the great problem of the liquor traffic, which is carried on largely by foreigners; and is directly opposed to the best form of government, and the mother of all evil.

This fact we must look squarely in the face, and ask ourselves what is to be done, and then go about it.

A few suggestions as to our duty:

First: Let us look well to the home-life of Americans; for what the home-life is, the nation will be. Every home, therefore, should be a cradle of liberty.

Let us look well to our school-life, making it one of the conditions of enfranchisement—an education in the language, principles and history of America. For the State will neglect its highest and most important duty, if it suffers any church to be responsible for the entire control and education of any considerable portion of its citizens. The education of American children should be an American education, in strict accord with our republican forms, presented in one language, and made a work of the

State, and never left to the church, to chance or charity.

The time has come for us to say something about who should be eligible to citizenship in this country, and to call a halt at the gateway of immigration, until they are ready to accept the religion of America, and defend intelligently our public institutions; and this can never be done without a system of training, such as begets in the individual heart a self-respect as the basis of national liberty.

REMARKS.

First: Sons and daughters of America, let us remember with reverence the fathers, and the sacrifices they made in the establishment of the institutions that have made this country what it now is; and go out to kindle camp-fires in every city and village, on every slope, and along every river, until the millions now within our borders shall become billions! Inspired with true devotion to God, and with love for our country, let us go forward to make war on all law-breaking and law-evading organizations, looking for success in the power of God, who giveth all things liberally to them that walk uprightly.

Second: In all our warfare, let us cherish a liberal spirit toward all church organizations, and men of conviction, denouncing all political allegiance to the Pope, and tolerance to his dictation in civil interests; directing our fire on all religions and creeds that strike against home, schools or freedom of worship,

be they Catholic, Mormon or Pagan; unfurling and defending the glorious old flag, with its stars and stripes, as the emblem of liberty, right and unity.

We are told that many years ago, after a hard-fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal, bearing the name of the battle, and the simple motto: "I was there." The soldiers received and prized these medals far more than if they had been of the finest gold, and studded with priceless jewels. So, as we stand in the midst of the greatest battle of the age—a battle, not of swords, but of ideas and principles—let us ask ourselves the questions: Shall this republic be Christian or infidel; shall this people be temperate or drunken; and shall this flag wave over the triumphant millions in the years to come, as the emblem of union? Let us so act our part, that when He who reigns King of nations, shall take us to the everlasting habitation on high, and point to the battle of America, we may be able to say with pride, "I was there." We'll gird us for the coming fight;

"And, strong in Him, whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He hath given,
The light, the truth, the love of heaven."

“All human power is from evil, and must therefore be standing under the Pope.”

“The church is empowered to grant or to take away any temporal possession.”

“The Pope has the right to absolve from oaths.”

“He who kills one that is excommunicated is no murderer in a legal sense.”

—*The Canon Law, gleaned by Dr. G. F. von Schulte.*

CHAPTER VIII.

CLAIMS OF ROMANISM.

BY H. G. JACKSON, D.D.

Nothing can be more surprising to an intelligent person in the closing decade of the nineteenth century than the arrogant claims of Romanism, unless it be the humiliating fact that these claims are admitted as valid, even by many of the better informed adherents of that church, instead of being treated with the ridicule that their absurdity merits.

In the present chapter it is proposed to call attention to some of those claims and assumptions on the part of Romanism that are too well known to require documentary proof; hence it will not be necessary to cite authorities or to encumber the page and distract the attention of the reader with references and footnotes. Nevertheless, be it understood that indisputable authority can be given if required.

And first, as to the claims made with respect to his so-called Holiness, the Pope.

That under the cleansing power of the blood of Christ, and the refining presence of the Holy Spirit in the heart, it is possible for man to attain to such

a state of grace and moral purity that the adjective "holy" may, without impropriety, be applied to him, perhaps all believers in the divine reality of the Christian religion will admit; but, even then, what arrogance to assume that such a one has become the impersonation of holiness; that he is not simply holy, but is *holiness* itself. Of no human being, among all the favored of God, whose names are recorded in Sacred Scripture, is such a thing intimated. Not of Mary, whom the Romanists call "the Mother of God;" not of Peter, claimed by them to have been the first Pope; not even of Christ himself, of whom the Pope sometimes, in mock humility, styles himself the servant. How hath the servant become greater than his Lord ! It was left for the arrogance of the papacy to set up for its Head the unique claim of being the exemplification of the loftiest attribute of God ! It may be urged in extenuation that "His Holiness" is simply a title with no more significance than "His Majesty," "His Eminence," and the like; which may be true; but in all these cases there is the presumption that the quality indicated by the title is specially exemplified by the bearer of it. No one would seriously object if the pretended servant of a houseless Saviour, and successor of a poor fisherman had chosen the title of "His Majesty," seeing that he occupies one of the most magnificent palaces in the world, and is one of the richest of monarchs; all of which is sufficiently dazzling to ordinary mortals to inspire in them a

feeling of awe quite akin to majesty; but Holiness relates to character, not to environment, and is quite as apt to be exemplified in the hut of the peasant as in the palace of the king. The assumption of such a title by the monsters of cruelty and debauchery that sometimes have occupied the papal throne may be called blasphemous only because the poverty of language does not afford a stronger term with which to characterize it. But this is not all. “Vicar of Jesus Christ,” “Vicegerent of God,” and similar appellations, significant of the pretensions of “His Holiness,” are familiar to the devout Catholic. As “Vicegerent of God,” he assumes the reigns of government in God’s absence. As “Vicar of Jesus Christ,” he is supreme head of the church on earth. So that this man, himself only a sinner saved by the infinite mercy of God, if saved at all, assumes to lord it over God’s heritage as if God and Christ had abdicated in his favor.

Consider the claim of *Infallibility*.

By what perversion of reason or jugglery of logic can intelligent men bring themselves to admit such a preposterous claim? Will it be said that in this no more is demanded for the “successor” of Peter than for Peter himself? But when and where has the infallibility of Peter been declared? Or that of any of the apostles? Paul withheld Peter to his face at Antioch, “because he was to be blamed;” and Paul himself, so far from assuming infallibility, declares to the Corinthians that he was with them “in fear

and much trembling;" and with the utmost diffidence gives his own opinion, as being in doubt whether it was in harmony with the will of God or not; and yet he insisted that he was not one "whit behind the very chiefest apostles."

Will it be said that the infallibility of the Pope extends to matters of faith and morals only? But who is authorized to fix the boundary of such matters? Manifestly no one except the Pope himself; which fact resolves itself into this—that the Pope is infallible in all things in which he says he is infallible; and it is heresy to question his infallibility in any case! There was a time when the Pope thought himself infallible in matters of geography; and believing the earth to be a plane, he proposed to obviate all disputes between the Portuguese and Spanish discoverers by drawing a line of "Demarkation" north and south through the Atlantic, and assigning all east of that line to the Portuguese and all west of it to the Spaniards, giving the former, as he supposed, the East, and the latter the West Indies; but when Ferdinand Magellan, in the interest of the Spanish monarchy, by sailing westward, circumnavigated the globe and reached the East Indies by way of the west, he at the same time circumvented the infallibility of the Pope, and proved that the line of demarkation was based on geographical ignorance. The attempt to silence Galileo does not speak well for the scientific acumen of Pope Paul V., and, in fact, the attitude of the church, as represented by

the Popes, towards scientific truth does not give much encouragement to the belief that the pretended infallibility of "His Holiness" applies to such matters. It is unfortunate for the argument of those who claim the infallibility but seek to cover many palpable errors of the Popes in matters of science by limiting the attribute to doctrines and morals only, that the only Scripture text that can with any plausibility whatever be adduced in support of the claim does not state any limitation at all, but says "Whosoever thou shalt bind on earth shall be bound in heaven." It is perhaps equally unfortunate that the same declaration was made to the other disciples as well as to Peter. In truth, the claim of papal infallibility is of very recent origin, and was a desperate attempt to bolster up the declining authority of his "Holiness," Pius the Ninth, when it was seen that the last remnant of temporal power was slipping from his grasp.

But in fact, while it is claimed that the Pope is infallible only in matters of faith and morals, this latter term is made to embrace everything that the interest or caprice of the Romish hierarchy may find convenient. The word "morals" is quite broad enough to overlap politics. Leo XIII. says: "Polities are inseparably bound up with the laws of morality and religious duties;" from which the inference is plain that a claim to infallibility in morals implies equal supremacy in polities. In accordance with this assumption the Popes have not failed to

interpose in the political affairs of every nation in which anything was to be gained to the church by so doing. Claiming supremacy in the matter of individual opinion and conscience, the Pope presumes to dictate, not only the religious faith, but the political action, of all the adherents of Romanism; so that the declaration of Gladstone and Bismarek, that allegiance to the Pope is inconsistent with good citizenship, has all the force of a self-evident proposition. Pius IX. declares: "To entertain opinions contrary to this Catholic faith is to be an impious wretch." Is it any wonder that an incubus like this laid upon the individual mind and conscience should paralyze all enterprise and independence, and reduce the victims of it to a condition of both spiritual and intellectual stagnation? Witness the difference between the material, intellectual and moral progress of North and South America. With every advantage of priority of discovery, facility of conquest, climate, material wealth and attractiveness in general, in favor of those portions of the Western world that fell under the dominion of the Roman Catholic powers, they are now so distanced in the race of progress as to make comparison impossible. A deadly miasm from the Tiber has enveloped the continent from Mexico to Patagonia, and paralyzed the spirit of progress throughout. When the republics of South America threw off the Spanish yoke they were not half emancipated, for the shackles of Rome remain upon them still. When all the countries of Europe

were equally under the spiritual domination of Rome, Spain was the most chivalrous and enterprising of all, and by the fortunate discovery of America soon became the wealthiest among them; but a little later the Reformation took its rise, and certain of the nations, adopting its principles, asserted their freedom from Rome. The effect was almost immediately apparent in the increased activity, enterprise and consequent prosperity of these people. The plodding Hollander, the conservative German and the matter-of-fact Englishman all outstripped the dashing Spaniard in the race of life; and Spain, from being the proudest and richest, soon became one of the least important of the nations, and so remains to this day. The achievements of the subjects of Romanism, in the line of progress, may truthfully be said to have been in spite of their religion, rather than by the aid of it. If there have been great men, they were not great because of their religion, but would have been greater if they had been free; and if Roman Catholic nations have made any advancement during the past four centuries, it is because the inherent energy of human nature has been able to assert itself in spite of the incubus laid upon it by the most paralyzing system of ecclesiastical tyranny the world has ever known.

Men of thought, be up and stirring night and day,
Sow the seed, withdraw the curtain, clear the way;
Men of action, aid and cheer them as ye may.

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow.

There's a midnight blackness; changing into gray;
Men of thought, and men of action, clear the way.

Lo! a cloud's about to vanish from the day,
And a brazen wrong to crumble into clay;
Lo! the right's about to conquer, *clear the way.*

With the night shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us for their prey;
Men of thought, and men of action, clear the way.

—Charles Mackay.

“For every star that gilds its blue,
Ten thousand heroes died for you.
For every fibre in its thread,
Some hero or some heart hath bled.
Let hero blood, let patriot tears,
Let valor's shout, let victor's cheers,
Bid us their fame untarnished keep,
And guard that banner while they sleep.”



A. E. GAMET.
STATE PRES'T P. O. S. OF A.

CHAPTER IX.

OUR HOPE.—P. O. S. OF A.

The hope of our country is not in the hills and valleys, mountains and seas, rivers and mines of this great Republic, though they are rich in gifts of power and almost inexhaustible supplies. Ere the 2,500,000 square miles are settled and America cries for territory, we shall have gone to the endless fields of eternity. While we glory in that our flag floats over more that is calculated to inspire confidence and reward industry when wisely directed, we are not looking to America's national resources for help to perpetuate the glory of this home land, nor are we resting in the institutions of the land that we inherited. Nay, it was not want of territory that defeated Rehoboam, for his dominion was from sea to sea, but it was a want of that loyalty that makes men mighty in defense of common interests. It was not wealth that conquered Great Britain and gave our fathers this paradistic world. It was not numbers that gave Napoleon Tabor, when 20,000 Turks marched upon his French force that numbered less than three thousand.

Loyalty, such as leads man to forget everything save his country's need, that gave Pompey 100,000 men at the stamp of his foot, led 80,000 to follow Peter barefooted and barcheaded on to Jerusalem, that they might retake the tomb where Jesus once laid, and banish the Turks.

That is the spirit which must protect our future as it has in the past. It was not wanting in 1776, and appearing with intensified enthusiasm it bridged the chasm of 1861, and healed the breach of confidence in 1865.

It is still abroad in our land. Step on the rostrum or into the pulpit—East, West, North or South, and for any purpose make reference to the flag, school house, or home, and you are met with an outburst of enthusiasm almost irrepressible; as if God had fired the hearts of the people in view of coming conflicts.

In this I see evidence of a philosophy none can fully explain or account for. By a mysterious baptism men are aroused and ready for war when an emergency arises. Death by bullet, starvation or exposure loses its power to restrain. Rewards have little influence; for the men who fought in the late war were receiving better pay, had better food, raiment and company than Uncle Sam offered; and as for pensions, none were thought of by the rank and file until long after the war was over. Yet men rushed into the field and on to battle as if by magic. Aroused, fired, energized and kept like crusaders

when imbued with some master spirit. Rise and explain, ye men of our Athens!

Why, Sumter had been fired on and the Stars and Stripes torn down and others put in their place—that's all! As when Putnam on the eve of a battle shouted: “Powder! powder! ye gods, give us powder!” the same spirit led the Jersey dominie when the army was short of wadding to rush into the church, and, seizing Watts' Hymns, shout “Give them Watts!” That spirit is still with us, and finds expression in hundreds of thousands who are banded together in organizations for the purpose of maintaining the institutions that make men and patriots.

In 1872 the P. O. S. of A. was organized with the following preamble: “Next to the love for the Creator, we believe that patriotism is the highest and noblest affection of the human soul. We believe that the institutions of no country are safe without patriotic citizens, and that none will so jealously guard and protect them as those who are born and reared under their influence. We believe that we have the best form of government for the masses on the face of the earth.

“For the welfare, prosperity and liberty of all American citizens and their descendants we desire to protect our form of government and preserve it intact from the influence and control of any foreign power. By disseminating sentiments of loyalty and patriotism; by establishing a fraternal feeling of devotion to country amongst all Americans, we

hope to make it impossible for any one to live under the protection of the 'Stars and Stripes' who does not honor and revere it, and who would not be willing to give up his life in defense of the principles of freedom and justice which it represents.

"We desire to sustain the purity of the ballot, and to have it intelligently and legitimately used.

"We believe that our system of free public schools is the bulwark of our liberty, and we insist that they be kept absolutely free from all ecclesiastical and sectarian influences, and be under the supervision of local secular officers elected by the people. We are in favor of Compulsory and Industrial Education.

"We cordially welcome all of those foreigners who come to this country with the honest desire of becoming loyal American citizens, and who sincerely disavow any and all allegiance to foreign potentates and governments, and who honor and revere our national flag.

"We are opposed to the occupancy of any part of our land by foreign speculators or adventurers, who do not wish to become citizens; and we believe that all of the resources and privileges of the country should be reserved for the exclusive use of citizens, either native-born or naturalized.

"We are in favor of crushing out that which is already here, and of taking measures which will prohibit from entrance into our ports, in the future, of that foreign element which comes here to advo-

cate communism, and nihilism, and which does not identify itself with our country, and does not respect our flag.

"We invite all native-born citizens who believe in their country and its institutions, and who desire to perpetuate free government, and who wish to encourage a brotherly feeling among Americans, to the end that we may exalt our country, to join with us in this work of fellowship and love."

The principles herein set forth commit the Order to an expression of loyalty such as every nation must have in order to perpetuate their peculiar form of government.

The P. O. S. of A. was organized for the purpose of disseminating sentiments of loyalty and patriotism throughout the length and breadth of this country, in view of such emergencies as must come to a free people living under a republican form of government. They are sworn to protect the "Stars and Stripes" and every interest symbolized by the flag. The National President in his annual address at Philadelphia in 1891 said:

"As we as a nation face the sunrise of a second century, what a splendid destiny awaits our glorious Union if its people keep the faith! Yet in the years to come its pathway may be beset by many dangers, its skies obscured by many clouds; but so long as this Republic holds to the original purposes of its creation, to protect the lives, to insure the liberties, and to promote the happiness of all its people, its

boat will safely outride the storms and anchor at last in the harbor of universal freedom.

"In the next century great questions are to be settled, and no men were ever placed in a position where they could do more for their country than the sons of the nineteenth century. In this great undivided home there are millions to be educated and converted to American ideas; millions of crude undeveloped natures to be trained and remodeled, so that they will be able to intelligently exercise the rights of citizenship. To whom does this work belong? To you, my brother; for have you not sworn upon your bended knee to labor for free America? to give up your fortune and life, too, if necessary, in order that that glorious old flag, the emblem of liberty, equal rights and national unity, might wave over a union of States populated by a free, happy and contented people?

"By the immortal memories of the heroic past we are summoned to the duties and responsibilities of the future. We have pledged ourselves to the perpetuation of popular government and the maintenance of its free institutions; and praying that the blessing of Providence may attend us in the years to come, and that the shield of a Heavenly Father's love may be always over us, we must push on under the dearest flag that freemen ever bore; on, in the broad sunshine of liberty and justice; on, to the inspiring music of the Union; on, along the grand highway of the nation's glory, to the future of our

country's hopes and the realization of a strong, pure, patriotic government, so great and so grand that it will command the respect of the civilized world.

"Our flag floats over a land that is more beautiful than any other. Our country surpasses an empire in magnificence and grandeur, and yet it is only clothed with the simplicity of republican dignity; but nature has clothed it with resources discounting those of any other on earth, for it is the land of our fathers; it is our precious inheritance; it has been watered by their tears; it has been subdued by their hands; it has been defended by their valor; it has been consecrated by their virtues. On the east of us rolls the lordly Atlantic, on the west smiles the beneficent Pacific. The great section of country stretching between has every possible advantage. It is intersected by magnificent rivers; it is darkened by great sweeping forests; it is full of fat valleys which bloom and blossom like the rose. Talk about your Switzerland! it would be but a toy if set down amid the grand old hills of Pennsylvania. Then if you are not satisfied, go with me where the setting sun illumines the snow-capped peaks of the Rockies, as their towering heights penetrate the azure blue of a western sky; then ramble through their canyons and rocky defiles, viewing the works of nature until you shall have become intoxicated with their glorious beauties and be led to exclaim: My country! my country! was there ever such a beautiful country! Land of the

free and home of the brave! It has a population, which, in point of intelligence, virtue, morality and sobriety, surpasses that of any other country; it has a flag for which more blood has been shed than for any other that waves in the sight of Heaven; but this beautiful land of ours is threatened by a powerful army, greater and deadlier in its influence than that which invaded Europe under Napoleon. America, as the land of promise to all the world, is the destination of the most remarkable migration of which we have any record. During the last four years we have suffered a peaceful invasion by an army more than twice as vast as the estimated number of Goths and Vandals who swept over southern Europe and overwhelmed Rome. Each year the gates at Castle Garden have swung wide open and have admitted from 600,000 to 700,000 people from foreign countries. Most of these have come here practically under contract of service to certain contractors, who bring them out and undertake to sell their labor in the United States in competition with the free labor of this country. This great danger threatens not merely the livelihood of our American citizens, but it threatens the prosperity of our free institutions.

"As the labor of these people is sold in blocks, so their votes can be sold. They are delivered at the polls, and where public sentiment is so nearly divided as it is between the great political parties of this country, a small contingent can determine which

shall possess the government. The overrunning of the States, especially Pennsylvania, with the cheapest of cheap labor has imposed much suffering upon the American workmen, and demands some legislation and Congressional action.

"The New York *Tribune* remarks: 'With all our regard for humanitarian principles, this country must no longer be made the dumping ground for the asylums of the world.'

"While, during the years 1850 to 1880, our population only doubled, the defective classes, including the deaf, dumb, blind, idiotic and insane, increased four hundred per cent. The increase of the blind was from 9,000 in 1850 to about 50,000 in 1880; of deaf and dumb, from 10,000 to nearly 35,000; of idiots, from 15,000 to over 90,000. In view of such figures, well might the New York *Times* say: 'If we do not mean to have this country made an alms-house and penal colony for the whole planet, it behooves us to make immigration more costly and difficult.'

"America has reached such a stage that she can no longer continue to appropriate and assimilate yearly from one-half to nearly three-quarters of a million immigrants, the great majority of whom are totally ignorant of the country and its institutions, and who have to be educated by the experience of a long series of years. The law relative to the naturalization of aliens is not strict enough. The custom of allowing foreigners, who know nothing of our laws,

to become citizens after a residence here of five years, whether they are able to speak the English language or not, is giving them greater privileges than is granted to American-born boys. In view of these facts, it is our duty as Americans and patriots to see to it that our naturalization laws are so amended that the period of probation shall be lengthened, and that every applicant, before he receives his final papers, shall be required to read intelligently in the English language the written or printed Constitution of the United States, and that he also be required to write legibly his own name upon the register to show that he is fitted to share in the administration of the government.

"We are striving and working to-day for the same great principles and the same glorious institutions for which our fathers worked. Our enemies are concentrating their forces, and are making their fight against that great factor of our national prosperity—our common schools—which has been for the last century steadily lifting the whole nation from the mires of ignorance and superstition; and even now has the foundation of this, the most priceless of our free institutions, been assailed, and its walls are already rocking in the breeze of foreign influence, which threatens to wipe out "The Little Red School House," which is the nation's hope and joy; the patriot's anchor, the American's pride; but, if the principles of the fathers be maintained and the loyalty of the sons continue, the dear old Stars and

Stripes will float over America's "Little Red School House" to the end of time.

"So rapid has been the growth of this Order during the past few years that now the quiet of the evening is broken alike among the pine-clad hills of Maine, the rugged shores of the Atlantic and the golden sands of California by the songs of patriotism that are sung around our altars. Our organization to-day is of more importance in the estimation of the public than it ever was before. We have created a sentiment which has gone all over the country awakening the people to the necessity of exerting every influence possible to uproot and destroy the elements that are striking at our institutions and trying to overthrow the grandest system of government that ever existed. This public sentiment has sounded the death-knell of anarchy, clan-na-gaelism, the infernal mafia, and is now calling before the bar of public opinion for investigation all organizations and societies that dare to openly or covertly attack any of our beloved institutions. This same sentiment and feeling has placed the Stars and Stripes, the emblem of our nationality, over nearly all the school-houses in the United States, and God grant that this sentiment may still grow until the American people shall with one voice proclaim in tones of thunder that no foreign flag, not even one as big as a man's hand, shall float in preference to the flag of our Union.

"Let us enter into our work with a will and de-

termination to accomplish great good for our Order, for in its success we contribute much towards the cause of our country. Let us act conscientiously, for there is an hour coming when to us all one whisper of an approving conscience, one smile of an approving God, will be accounted of more value than a thousand worlds like this; in that hour, my brothers, nothing will be more gratifying than to know that we have been governed and controlled through life by worthy and good principles.

"Now, in conclusion, my brethren, as I am about to deliver back to you the sacred trust which a few years ago you so generously gave into my keeping, I wish to extend to you and the members generally my sincere and heartfelt thanks for the generous support and assistance given me by the entire Order during my term of office, and bespeak for my successor the same courtesy and kindness. The mistakes I have made have been errors of the head and not of the heart, and I leave you to-day rejoicing that I have been able to serve you for six years as National President, and can now retire believing that every man in this Order is my friend; and whatever else you may say of me, I trust that you can all say that I have faithfully and fearlessly discharged my duty as I have been given to see and understand it. To the National Executive Committee and my brothers in office, I will say that you deserve great praise and commendation for your devotion and fidelity to the duties which you have been called

upon to perform for the last two years. Our Order is now in its infancy, but, like the infant Hercules, is able to strangle the serpent of disloyalty to American principles, no matter in what form it may come. Relax not your vigilance for an instant, for we must not close our eyes to the fact that there are secret influences at work, right here in our midst, which portend no good to our free institutions. It is our duty as free-born sons to see to it that the courage and wisdom of our forefathers is perpetuated, and that the glad shout of a free people, the anthem of a grand nation, which now, commencing at the Atlantic, is following the sun to the Pacific, across a continent of happy homes, grows stronger and stronger until it re-echoes from pole to pole, and from continent to continent.

"Brethren, be brave, be hopeful, be true. Rest assured that in the long run the right side is the strong side, and no plan can finally succeed which has not justice for its foundation. Let your courage increase as dangers thicken and as difficulties multiply. Be not disheartened by long delays, nor elated by hopes of too easy success. The providence of God rules this world, and, true to him and yourselves, our country may yet become the incarnation of all that is wise and just in human government.

"One more feature of our Order remains to be spoken of, and that is fraternity. I only wish I had the power to clothe my thoughts with language so eloquent and so inspiring as to impress upon the hearts

of every person within the sound of my voice, the beauty and importance of our fraternal relations. Fraternity, like a band of steel, binds our membership together in one grand universal brotherhood. Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel, then out upon a wider and deeper flood, amid objects more striking and magnificent, until at last we reach the ocean, and are lost amid its tossing waves. As the stream bears us on, and our joys and our griefs are alike left behind us, how beautiful is it to know that our brethren stand ready with loving hearts and ready hands to help us amid life's tempestuous billows! If a brother happen to make a mistake and fall on life's highway, do not turn against him and leave him to be trampled upon by the careless throng, but lift him up, encourage him, and throw around him those influences which will sustain and give him strength to again face life's battles. In our dealings with each other let us act conscientiously, for there is an hour coming when to us all, one whisper of an approving conscience and one smile of an approving God will be accounted of more value than a thousand worlds like this.

"Who, when he thinks of this, our native land, of its glorious past, so brief yet so marvelously great; with its history thronging with names that have honored human nature, and have added to the dignity of our common manhood; of its mighty physical resources; of its vast territorial extent; of its

sublime present, and the promise of its still more sublime future, but that feels the heart throb with quicker beat; the blood run with swifter course; the feeling of inspiration change his very nature and lift him far above the level of ordinary thought.

“ ‘Great God, we thank Thee for this home,
This bounteous birth land of the free;
Where wanderers from afar may come,
And breathe the air of liberty.

“ ‘Still may her flowers untrampled spring,
Her harvests wave, her cities rise;
And yet, till time shall fold his wing,
Remain Earth’s loveliest Paradise.”

Illinois has great reason for pride in that her sons are awake to their high calling. The following utterances from the reports of W. A. Saunders, Past State President of Illinois, show the growth and pride of this Order in the State:

“ Less than five years ago there was scarce an American order or an American sentiment in the State; from fourteen members of Washington Camp No. 1, we have grown to eighty camps and 12,000 members; and directly and indirectly from the influence of our Order, the Stars and Stripes float from over 12,000 of our public school buildings; four of our states have made it a statute law that such shall be the case, and nine more have promised to pass this same law in the near future. At the last Conference of Methodists held at Ottawa resolutions were adopted to the effect that the flag should be

displayed in every one of their churches. Eight or nine American orders, or at least orders advocating American principles, have sprung up and waxed in strength in our midst. Two-thirds of our Protestant ministers stand in their pulpits and preach patriotic sermons Sunday after Sunday.

"Where is the person that was present at the services yesterday who did not leave that church a better American, aye, a better man or woman? Grand! Why that is no name for it. Grand! Why, that does not begin to express my feelings and thoughts for our beloved and worthy Chaplain, and I know that no man in all our land to-day has more love for the Patriotic Sons of America than our State Chaplain, and while life is granted to me will I look up to that brother as the most noble of all, and I know that I only express the thoughts of the whole Order.

"Our elections are fought from an American standpoint in many places, and I believe that the time is not very far distant when every Son of America, and all who believe in civil and religious liberty, who love that flag and our public schools, will be called up to the ballot box to vote, and that vote shall be a vindication of everything we hold near and dear to us in this our native land. The power of our Order and the sentiments we represent has caused the eye of every politician who is not in full accord with us to be turned upon us with hatred, and every lover of our soil to look upon us with pride and honor. The leading men of our state have their eyes upon every

move we make, and if we are true to our principles and the obligations we have taken, we shall soon have them in our ranks, working for 'God, our Country, and our Order.'

"We stand to-day as high in the estimation of the public as any order in the world, second only to the Church of God. We here in Illinois have started the flag into every school house in our nation, we have made it possible for a city official to hold his position without having a brogue wide as a fog. We to-day wield more power than any body of men twice, yea, thrice our number. Shall we stop here? No! never. When we see the flag of our country floating from every school house in the land, when we see every boy and girl compelled to learn to read and write, when we see everything that is un-American trampled into the dust, when we see a man before he can cast a ballot be compelled to read it—in fact when we see Americans rule America, then our work will have just commenced. Then will come the work of keeping it unsullied and untarnished, so that when we leave it to generations to come, it will truly be the land of 'the free and the home of the brave.' Who, after the services of last Sunday, can anticipate the future of our Order and our country. See to it that we do our duty; our lesson is before us, and now to work.

"We have a city ordinance, brothers, saying that the rum holes (some call them sample rooms, some call them saloons) shall be closed at twelve o'clock,

midnight, and also on the Sabbath. You know, also, that there is a law saying that the gambling hells that infest our city shall be closed. You and I, brothers, have taken an obligation at that altar to defend the constitution and laws of our country. Then be men; be true to your obligations; and let us come out openly and above board, and show that we are with the moral element of our city in this fight to have our laws enforced; and if the powers that be will not enforce the laws, which they have sworn to do, let *us* do our duty to God, our country and our Order, and see to it that the powers that be shall be so no longer. I hope that some brother will draw up strong resolutions covering both of these points, and after they are accepted, let them be sent to every daily paper in the city. Let the public know that we are worthy the name P. O. S. of A.

"The principles further insist on every member of the Order being actively engaged in such industries as shall develop the resources of our country, and that they shall be national in their reading, in order that they become leaders, educators and defenders of this Republic. But some ask why all who were born on other shores should be excluded; are there not just as true patriots who were born in England, Scotland, Ireland, Germany and other lands? Yes, and many of them are just as good Americans. But as Americans and desiring fellowship and recognition, they don't have to join the P. O. S. of A. in

order to find a chance to show it, for there are other orders holding the same principles into which they may enter, and we will meet them on the field and honor them for what they do.

"And, gentlemen of the P. O. S. of A., so long as we inculcate principles that enable every American citizen to walk with safety to the polls and have his vote fairly counted, with free speech, free education and the flag of freedom float at the will of all men, East, West, North and South, as the pride of our people, we need not apologize for our existence or the peculiarities of our work. God help us to act at all times with respect for ourselves, and to win God's approval, then shall the nation rejoice and prosperity crown the years as in the days of old."



W. A. SAUNDERS,
STATE SECRETARY, P. O. S. OF A.



Mrs. W. A. SAUNDERS,
PAST NATIONAL PRESIDENT OF DAUGHTERS OF AMERICA.

“Tis she, upon the sapphire flood,
Whose charms the world surprise,
Whose praises chanted in the wood
Are wafted to the skies.

“E'en Neptune quits his glassy caves
And calls out from afar:
So Venus looked when o'er the waves
She drove her pearly car.”

—*Ann Eliza Bleecher.*

“Not she with traitorous lips the Master stung;
Not she denied Him with a liar's tongue.
She, when Apostles fled, had power to brave;
Last at the cross, and earliest at the grave.”

—*Eaton S. Barrett.*

CHAPTER X.

DAUGHTERS OF AMERICA.

This organization has already gained National influence, and is to be hailed with joy by all true lovers of American interests, for no one thing has done more toward giving America her position among the nations of the earth than her intelligent, heroic and self-sacrificing women. Their handiwork, deeds of charity and moral influence are seen and felt everywhere. Villages, cities and nations are fixed in history because of the men and women they have furnished the world. What light in Egyptian civilization most brilliant? What life most fruitful? Whose deeds most permanent? Moses. Who gave the world this grand hero? A *mightier* heroine, who defied the laws of her country, outwitted the executives and preserved the life of her child in view of a chapter in liberty never to be forgotten. Schools and philosophers have given Athens a large place in history; the gardens of Nebuchadnezzar fix Babylon in the thought of the reader forever; the temple and its worship at Jerusalem make sacred to memory that city; but the great-

est events of time out of which eternal interests have sprung, have been graced with the deeds of heroines.

It was a woman that anointed the form of our Lord for his burial; she lingered at the cross amid the convulsions of nature after the angels had put away their lamps and the sun refused to shine. She was first at the resurrection and the last to surrender the charter of hope, and is still doing most to decide the morals of the nations of the earth, and *her* influence is more or less salutary according to the positions awarded her. It would seem as if nature connected our intelligence with her dignity, and we our morality with her virtue. Cast your eyes over the globe and note the two great divisions by drawing a line between the East and the West. One-half of the ancient world remains without progress under a load of barbarous civilization; women there are slaves. The other half advances towards freedom and light; *there*, women are loved and honored.

It is *great* to have contributed to the progress of civilization in gifts and works.

While Charlemagne, the emperor of France, did much in every way for the advancement of his kingdom, his work upon the cathedral in Strasburg with its spire 466 feet in height, so richly decorated with sculpture and that most remarkable astronomical clock, associated with its library of 600,000 volumes, is most lasting in its influence. Ferguson, Palissy, Morse, Newton, Franklin and Edison have each given to the world much that is to live in the ages

to come. Italy, France, Holland, Germany and Russia have added much to the works of Greece and Rome, and given to the world in sculpture and painting many works that aid in the development and culture of men and women.

Greece, Rome, Persia, France, England and others, have furnished a few great men, but it remains for America to furnish the largest per cent. of intelligent women of all times. Rome gloried in her Cleopatra of Grecian origin, with rare beauty and great accomplishments, but she stood alone as a beacon light among the women of her age and country. Paula, of Rome, was great in friendship, befriending the king. Joan, the Maid of Orleans, one of the most interesting characters of France during the Middle Ages, was illustrious because of her heroism; a Deborah of old, and a Florence Nightingale of modern times. Elizabeth, Queen of England, was not popular nor a favorite in any sense, but great in executive ability as a sovereign. Madame de Maintenon, the life of the French Monarchy for more than thirty years during the reign of Louis XIV., rose higher from an humble origin than any woman in history, save perhaps Catherine I., wife of Peter the Great, and yet she did nothing to perpetuate her greatness. She was unselfish, charitable, religious and patriotic, while Sarah, Duchess of Marlborough, who succeeded in securing her confidence, was selfish, grasping, avaricious and worldly in her aspirations, and both died

leaving the world about as they found it, while it remained for Abigail Adams, of Massachusetts, to strike the first blow against tyranny and for liberty. When called upon to sign a petition for reconciliation, she said: "Nay! let us beseech God Almighty to blast their counsel and bring to naught their devices." And to her, with Deborah Franklin, Elizabeth Martin, Deborah Sampson, Anna Warner, Esther Reed, Elizabeth Steele, Hannah Israel, Elizabeth Lane, Mary Ann Gibbs, Jane and Martha Washington, are we indebted largely for the success in the conflict known as the Revolutionary War; and while they were brave and heroic, their daughters surpassed them in deeds of sacrifice, benevolence and ministries during the late rebellion. It remained for Mary Ellet, the mother of Colonel Ellet of the Ram Fleet and Brigadier-General Ellet of the Marine Brigade, while looking into the faces of her dead sons, to say, "They are both gone, and four grandchildren. I do not regret it; had I twenty sons I would gladly give them and go with them rather than our cause should fail."

Did space allow I might speak of Mrs. Porter, Breckenridge, Taylor, Johnson, Hancock, Blake, Whittenmeyer, Elliot, Colfax, Hall, Livermore and Barbara Fritchie, and their influence and part in the late war. But there are others who have done as much for the civilization of this hour by the establishment of homes out of which patriots and statesmen have appeared, among whom we mention Mrs.

Adams, Mrs. Jefferson, Jackson, Lincoln, Grant and Garfield. And there is no greater work for the women of America than that of perpetuating the home and school life wherein the principles that make patriots and statesmen are to be established and fostered, and that woman or body of women who gives to the world a true patriot has done more for her age and generation than an Edison, Angelo or Powers. Inasmuch as "a handful of life is more than a bushel of theory," never was a time when women of America could accomplish so much as to-day. First, there are a great many women of wealth; Mrs. Garrett, of Baltimore, is estimated to be worth \$12,000,000; Stewart, of New York, \$30,000,000; Miss Sarah Hitchcock, \$12,000,000; Mrs. Stevens, \$6,000,000; Mrs. Pierre, of Tennessee, \$2,000,000; Mrs. Hale, of Maine, \$1,000,000. Colorado has three women worth each from two to five millions. Mrs. Hopkins, of Massachusetts, \$30,000,000. Again, the women of this age stand upon a level with men in educational interests and privileges. And I rejoice to see their attention turned toward the interests of home and home life.

Be careful in your work along this line to place in the home such pictures and literature as shall create a love for the home, the flag, the institutions of our land and that purity of character which renders the Republic safe. Tenting in this earthly wilderness for a little while, let every home keep singing helpful, pure, inspiring songs. Music is more than a

refiner. It empowers for usefulness. Ofttimes in hours of gloom and despondency, music has come, as if clothed with omnipotent power and majesty, to snatch victory out of the very jaws of defeat.

God bless the noble Order of the "Daughters of America," and prosper their work along these lines. Help them to make American homes so pure and patriotic as to constitute the strongest tie by which the rising generation shall be held as defenders of the Republic. Thousands go tramping by our doors, unhoused, who *are to vote some day.*

"It is cold, dark, midnight; yet
 Listen to that patter of little feet.
Is it one of your dogs, fair lady,
 Who whines in the cold, bleak street?
Is it one of your silken spaniels?"

"*No!*

"My dogs sleep warm in their baskets,
 Safe from the darkness and snow;
All the beasts in this, our Christian land,
 Find pity wherever they go—
(Those are only the homeless *children*
 Who are wandering to and fro.)

"Look out in the gusty darkness—
 I have seen it again and again,
That shadow that flits so slowly
 Up and down past the window pane;
It is surely some criminal lurking
 Out there in the frozen rain.

"Nay, our criminals are all sheltered,
 They are pitied, and taught, and fed;
This is only a sister-woman

That has neither food nor bed;
And the night cries 'Sin to be living,'
 And the river cries 'Sin to be dead.'

"Our beasts and our thieves and our chattels,
 Have weight for good or for ill;
But the poor have only His image,
 His presence, His word and His will;
And so Lazarus lies at our doorsteps,
 And Dives neglects him still."

I would not raise the cry of a pessimist, but ask one legitimate question. What is to save the nation from the surging tides now sweeping over us from saloon and club house lives? Nothing can do more than the establishment and maintenance of pure homes.

Near a large village in Europe is a beautiful garden, in which grows all kinds of fruit and flowers. I am told that it was once a lone morass, sending forth poison and death; but skilled hands have turned aside the stream of poison, and washed the meadows with pure water from the spring in the mountains; and now, cleansed, the seed is bringing forth sweetest flowers and richest fruits. So we must turn aside the streams of sorrow and sin, and bring in the sunbeams of gladness. Then shall we have joy and purity. Sunbeams never die; they may be gathered up and buried in the cold, bleak mines, but set the mine on fire and at once they reappear. The light of our city to-night is from the sunbeams of other days. Listen to that street song:

“Does some one repeat my name over,
And sigh that I tarry so long?
And is there a chord in the music
That's missed when my voice is away?
And a chord in each heart that awaketh
Regret at my wearisome stay?
Regret at my wearisome stay?

“Do they set me a chair near the table
When evening's home pleasures are nigh,
When the candles are lit in the parlor,
And the stars in the calm, azure sky?
And when the ‘goodnights’ are repeated,
And all lay them down to their sleep,
Do they think of the absent, and waft me
A whispered goodnight while they weep?
A whispered goodnight while they weep?

‘Do they miss me at home, do they miss me
At morning, at noon or at night?
And lingers one gloomy shade round them
That only *my* presence can light?
Are joys less invitingly welcome,
And pleasures less hale than before,
Because one is missed from the circle,
Because I am with them no more?
Because I am with them no more?

“Secondly, I rejoice in the purpose as set forth in the Constitution:

“The aim of this Order is to make it a strong auxiliary of the Patriotic Order Sons of America, also a perfect ladies' and gentlemen's Order, where the social virtues may be cultivated and where all issues, either local or national, may be properly discussed and understood.

"Our objects are, the inculcation of pure American principles and reverence for American institutions; the education of the people, particularly the ladies, to the full appreciation of our country's greatness and power; but especially the guarding, protecting and elevating of the public school system of America. Its immediate benefits are, the placing of woman in a position where she can readily see the dangers of the hour and her duty toward her native land; the protection and assistance of all connected with it, who may be in need; the care of its sick and the improvement of the social virtues.

"Our constitution is plain and easily understood, contradicting none but sustaining all of the constitutional laws of our country."

PREAMBLE OF THE ORDER.

"WHEREAS, The experience of all ages and all countries distinctly sheweth that popular liberty, born amid the din of battle, baptized in patriotic blood and rocked by the rude storms of civil strife, demands for its preservation against the rage of party spirit, the wiles of ambition, and the stern arm of power, the undivided love of all its votaries and the firm determination of all its friends, in an eternal struggle with all its foes; and

"WHEREAS, The history of the world most plainly proves that it is the business of one generation to sow the seed of which another reaps the harvest, be it the grain or tares, of good or evil;

"Now, therefore, we, the undersigned, Sons and Daughters of America, children of its soil, reared beneath the shadow of its flag, loving it as none others can love, knowing it as none others can know, and having an interest in its welfare, nearer, truer, deeper than all mankind beside, do hereby associate ourselves into an Order for the purpose of maturing ourselves in the knowledge and encouraging each other in the practice of our rights and duties as citizens of a country in which we as Americans have the first privilege. In which association we severally pledge ourselves to the observation and support of the laws and regulations of this body, as becomes the Sons and Daughters of Freemen, willing to submit to the claims of social order, and acknowledge no other bonds but those of duty to our God, our country and ourselves."

PLATFORM OF PRINCIPLES.

"Next to love for the Creator, we believe that patriotism is the highest and noblest affection of the human soul. We believe that the institutions of no country are safe without patriotic men and women, and that none will so jealously guard and protect them as those who are born and reared under their influence. We believe that we have the best form of government for the masses on the face of the earth.

"For the welfare, prosperity and liberty of all American citizens and their descendants, we desire to

protect our form of government and preserve it intact from the influence and control of any foreign power by disseminating sentiments of loyalty and patriotism, by establishing a fraternal feeling of devotion to country amongst all Americans. We hope to make it impossible for any person to live under the protection of the Stars and Stripes who does not honor and revere our flag, and who will not be willing to give up life for it if circumstances demand it.

"We all lead a dual life, a home and a national life. Women owe certain duties to the State, for it promises protection in the home. We cluster them in one word — '*patriotism*,' which means love of country, a working devotion to the country's interests. Its root is the latin word, *patria*; the Teutonic and Anglo-Saxon races put it as 'love for the fatherland.' This, we hold, means more than love of the soil on which our home is builded. We do not carry soil with us from Maine to California to be buried in, as Dom Pedro, who transferred Brazilian earth for his burial in Paris in 1892. No; with us patriotism means devotion to the interests and principles of our home land, and a loyalty to her institutions that command service and sacrifice at all times."

Such devotion will not wane in times of adversity; it is not the child of physical well-being. Nay, it is the gift of God to all, and disappears only when perverted or suffered to die.

No class of men or women love the country and the flag so much as those who suffered for them. The soldiers of the war, and the wives who watched and waited, and the children born under those circumstances, these men, women and children are to-day awake to the nation's call as none other.

And often the more rigid the climate, rough though the life, flinty the soil, the more ardent the love.

What of the Irish peasant, the Swiss in his narrow valley or on the steep mountain side, the Scottish Highlanders, and the Esquimaux? Where do you find evidence of stronger love for native land? You may do much to increase this spirit in the young hearts of this generation by encouraging a more general observance and celebration of national holidays and memorials.

No country on the face of the earth needs this order of service more, for the citizens who are furnishing the great per cent. of the children are from other lands and are not in possession of the experiences and facts that qualify men and women to impress the children with the greatness and glory of American men and interests.

The "Daughters of America" can make these memorials most instructive and impressive. They should be so attractive to the young as to be hailed with unspeakable joy. And care should be exercised in collecting such speakers and directors as will have a correct knowledge of our history and

awaken an admiration for our institutions. The next generation will show the fruit of this organization and their teaching.

Other patriotic organizations are legion. Among the most aggressive is that of the A. P. A., an organized body about which little is known save to those who dwell in her folds and share in her conflicts. Their work is felt more largely in political circles and among officials. They find it more and more difficult to make their appointments or secure their own election without consulting the wishes of this Order.

The old parties in many of the Western cities find it expedient to present men whose principles are known to be American; especially when these elections are to give men influence in connection with our educational interests.

The Junior Order of American Mechanics holds precisely the same principles held by the P. O. S. of A. Their camps and councils are made up of live, earnest patriots who believe in the institutions of our land, and mean to do their part in scattering such literature as shall keep the people informed on all questions affecting the body politic. They publish a magazine devoted exclusively to the good of their Order, with headquarters in Philadelphia.

The National Union is a strong body, but more conservative and careful of their movements; nevertheless true to the demands of the hour.

There are more than one hundred organizations

in this country devoted to other interests who hold to patriotic principles. Should an attack be made on our institutions, they would step forth and fall into line by the thousands and hundreds of thousands. The great fraternal compacts have no sympathy with the claims or movements of Rome. They see in the plan of Bishop Ireland and sanctioned by the Pope, an entering wedge, which, if accepted by the supervisors, means to get control of the educational interests, capture the children, and then take America for Romanism.

The acknowledgment of the State's right to educate her citizens will enlist many of our indifferent Americans, and give to the scheme a momentum we cannot afford. Many of the leaders in these patriotic associations have heard the sound and are awake to the purpose of the Roman leaders. The Romanists have always planned to interfere with our institutions and have again and again manifested their hatred of our schools, which they denominate *godless*. Why, then, their professions of love? Is it not a flank movement in view of gaining a better hold? Does it look reasonable? Why should they wish to strengthen an institution that is opening the eyes of the boys and girls to the fallacies of their institutions? Nay. If Rome can gain its end by a friendly attitude she will assume it; if an aggressive stand is necessary, she will take that. Let every patriot stand by the schools as they are, and demand that they teach the English language and no other.



Mrs. H. W. BOLTON.



Mrs. GEO. P. SMITH,
NATIONAL PRESIDENT OF DAUGHTERS OF AMERICA.

CHAPTER XI.

DAUGHTERS OF AMERICA.

BY MRS. GEO. P. SMITH, NATIONAL PRESIDENT.

This patriotic Order was first organized through the earnest efforts of Mr. A. B. Case, Mr. W. A. Saunders and Mr. Kimball at 25 Washington street, Chicago, Ill., July 21, 1891, by fifty-two loyal, patriotic ladies and gentlemen, and was known as Martha Washington Camp No. 1. Its first set of officers, led by Mrs. May, President; Mrs. Helen Sherman, Vice President; Mrs. A. B. Case, Secretary, and Mrs. W. A. Saunders, Treasurer, were enthusiastic and efficient. Four months after, No. 2 was organized by No. 1, and was quickly followed by Nos. 3 and 4, at which time it became evident that the Order was destined to become very popular not only in the state of Illinois but in other states as well, as many inquiries had come in from different parts of the Union; but before Camps could be established outside of the city of Chicago it was necessary to form a supreme head for the Order. In accordance with this conclusion, the National Camp of the Patriotic Order Daughters of America was incorporated and organ-

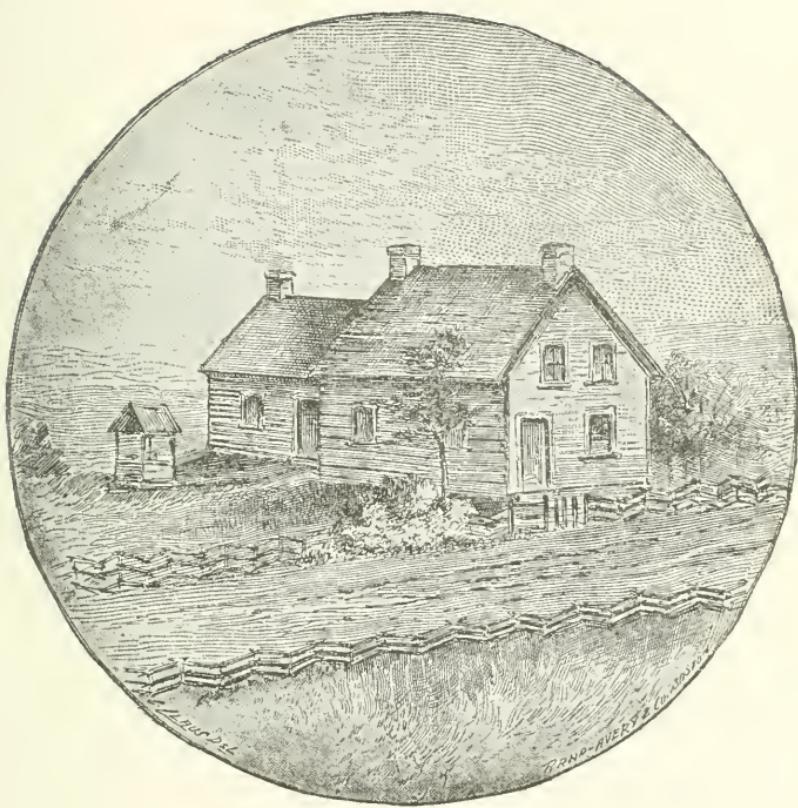
ized April 19, 1891, with Mrs. W. A. Saunders, Past National President; Mrs. Geo. P. Smith, National President; Mrs. J. M. Grayam, National Vice-President; Mrs. A. B. Case, National Treasurer; and Mrs. Chas. Conn, National Secretary. When, with sails fully spread, and laden with a cargo of new rituals, constitution, etc., the ship of the Order started out upon its voyage, carrying glad tidings to the ladies of this fair land.

Under the supervision and advice of the National Camp, Camps were rapidly organized in Colorado, Montana, West Virginia, Utah, Pennsylvania, Iowa and Indiana, while in Illinois the Order has increased so rapidly that the Illinois State Camp Patriotic Order Daughters of America was organized with Mrs. A. E. Amos, State President, and Mrs. J. B. Richey, State Secretary.

The time has gone by—yes, the wonderful march of progress has forever left behind the necessity for apologizing for an organization that is managed and controlled by women.

From the centre of the home circle woman sends forth an influence either for good or evil in comparison with which the influence of heroes, legislators and statesmen sinks into insignificance. She does not occupy the throne of popular government it is true, but yet she wields a power greater than the throne itself and without which it must crumble into dust and ashes. The glory of this Nation and the glory of all nations depends

on the ministry of woman, on the patriotism of mothers, wives, daughters and sisters. This is the reason that the Patriotic Daughters of America have sprung into existence. They have heard their country's call and have responded with glad and willing hearts. They would have woman accorded all the rights and privileges that belong to her in this great drama of life; and in order that woman may become educated in lessons of political economy, and that she may become a powerful factor for good in the management of this republican government, they are banded together in the Order of the Patriotic Daughters. They do not intend to revolutionize the world by any great political movement, nor do they intend to usurp the powers of man, but they do intend to make the women of this fair land loyal, patriotic mothers, and to give them the right to stand side by side and shoulder to shoulder with their brothers, and by their gentle influence and powerful intellect help control the destinies of the grandest and noblest country the sun ever shone upon; and as mankind shall sing the grand chorus, "My Country, 'Tis of Thee," womankind shall join the glad refrain "Sweet Land of Liberty," until it shall go rolling and swelling through the trees, over the hills and valleys, and echoing from the frozen seas on the north to the sunny coast on the south, and shall come echoing back from the rugged hills of old New England on the east, to the beautiful gates of the calm and beneficent Pacific on the west.



A BUNDL

PRND-RIVERTZ CHADNO

CHAPTER XII.

HOMES.

Our country's future is to be influenced more largely by the home life of her people than any one institution on her shores. As an institution, home has a stronger hold on American thought than all others to-day. There is no place so sacred, no water so sweet, no friendship so pure as that which is associated in the mind with home. As patriots it becometh us to look after this institution; to elect men who will defend its interests, preserve its purity, and make them training-schools for defenders of our inheritance.

To our fathers, *homes* were more than places of resort. They were Edenic altars, from which they gazed up into heaven, to see Him who came with His angels to hang out the stars and put up the sun and moon for their comfort. They felt that angels swept the garden dews, and gave the morning note. Oh, for one general epidemic of homesickness, that this subject might be more fully appreciated!

For homes measure the nation's strength; and he or she who doeth most for homes, does most for the nation and posterity.

To give a child a moral bent, such as will ripen and mature in chastity, virtue and honor, is the noblest work of men or angels. This our mothers did; and I am sometimes led to ask if the daughters, with ballot and speech, will do more than their mothers with Bible and song.

To-day, the children of this age can be moved by any question that takes hold of the purity and chastity of home; and an army could be raised to war against the evils threatening the homes of America quicker, and at less expense, than for any other purpose. This question lives in all American hearts.

Homes, with our fathers, were institutions of learning, out of which came men and women skilled in all the practical sciences of the age. They had been taught by one who was cook, nurse, teacher, trainer and guide; an A. M. who could fill the child with real conviction. Now, every department has its head; for the social compacts claim the mother's attention.

Home is the place of reception, to-day; a sleeping and dressing hall; while rinks, balls, operas, theaters and festivals claim time and energy.

The children are strangers to father, and see little of mother. The old-time home is exchanged for hotel life and the cafe.

The time, once filled with home interests, is now too often given to the attention of other men, who have no home; and the most sacred covenants are dissolved in jealousies, and families are scattered in ruin.

Every mail brings to our notice some horrible account of apostasy, elopement and suicide, with detailed account of procedure.

I would not take a pessimistic view of life; but I want to ask one legitimate question: What is to save the land from the surging tides of influence now sweeping over our homes from saloon and club-house? How shall we escape from this sad condition?

Some say, by giving all the facts to the people, and our journalists seem bent on this line; but I question the propriety of feeding the surging multitude with this kind of matter; and certainly there is danger in educating the vicious in the tricks and plots of robbers, murderers and adulterers, if it is true that all men build their fire out of the material in hand, and think the thoughts suggested by their surroundings. There is danger in filling the mind with detailed accounts of murders, suicides, embezzlements and elopements.

There are others who seem to think that boys must sow their "wild oats," before they can enter a life of usefulness; but my observation has taught me that he who *sows* wild oats will *reap* wild oats; and Christians make a serious mistake when they give their boys to the society of the saloon and loafers' corner, dance or theatre, and depend upon a revival of religion to make them chaste, pure and holy. Reforms do not reform them; revivals do not save them. Holland is right. There is but one way to rid ourselves of rascals, and that is, to stop raising

them. We have imprisoned them, fined them, hanged them. We have tried to reform them; blessed and cursed them; and still the stock is not diminished. One dies; two take his place. Our only hope is in the purity of the homes, where character is shaped, directed and matured.

First, then, let the people build houses, and live in them.

It is generally conceded that the ownership of real estate, particularly of a home, is requisite to a full appreciation of the responsibilities of citizenship. For this reason, it is a matter of no small moment that what are known as building and loan associations have been attended by very gratifying results in the East. In Pennsylvania there are eighteen hundred of them, fully three hundred being now in active operation in Philadelphia. The principle of these associations is quite simple. A number of persons organize an association, primarily for the purpose of saving money, and agree to pay into the general fund every month a certain amount. When this fund, which is greatly increased by making safe loans at high interest to those desiring to build houses, and by premiums and fines, reaches a given sum, it is distributed, under certain conditions, to the members according to the number of shares they possess. As a rule, business men of acknowledged ability and honesty are at the head of these institutions; and it is the rarest thing for them to collapse through mismanagement or rascality.

The direct benefit of such associations is two-fold. They hold out a strong inducement to people to save money, taking good care of it, and making larger returns for its use than could be obtained in almost any other legitimate way. But what is of much greater importance, it gives them the opportunity to secure, on easy terms, homes of their own. It is probable that the many thousands of houses which have been built through these associations represent nearly that number of distinct owners, who could not, or would not, have become such, had it not been for the help they received from these associations.

Estimating that each of these houses is occupied by a family of three, which is below the average, over one million persons have thus been helped to homes. And, while they have been benefited in this way, a much larger number have been trained to save money. This is what has already been accomplished; and these associations are still operating. Their influence upon the country is beyond all estimate. They are producing a large and growing class of conservative tradesmen and artisans; they are conduceing to thrift and economy; they are exalting family life by making the ideal home possible; they are holding out a new purpose to men; they are indirectly working against the saloon, dishonesty, and those habits and vices that lessen the chances of business success; and they are putting men in such relation to society, that they cannot easily be influenced by the doctrines of the socialists and anarchists.

The results that have been accomplished in Philadelphia in this respect, ought to multiply in every city and town in the United States. The need of such associations, already great, is continually becoming greater. Every year thousands of immigrants come to this country; the cities are becoming overcrowded; the tendency of wages is toward the European level; the socialists are busy in sowing discontent among the laboring classes, and the strife between capital and labor has not reached a point where a speedy and happy adjustment may be expected.

In this condition of things the building associations can be made a great and conservative factor in social questions. They should be generally encouraged, and every man who establishes one on a firm and honest basis is a benefactor to the community in which he lives.

Secondly: Let the people marry, in view of home-making.

I have no sympathy with the idea of single blessedness, or late marriage. An early marriage, and a happy life, have led me to advocate early, and universal marriages. But the divorce laws of this age have so robbed this service of its significance, that marriage is fast becoming a thing of probation. Many get married on trial, with the settled conviction that if they don't like it, they can get a divorce, and return to the glory of single blessedness.

Marriage implies too much that is sacred in its

designs, too intimate in its relations, for any one to embrace it without thought. It is the most solemn and sacred work of life to court, in view of marriage. Be careful, young man, when love first moves toward a fair-faced maid. Life is too real, to be lost in fading beauties. The gay romp, boisterous and coquettish, may fill the eye, and tempt the fancy. But does she fill the mind and heart? Is there substantial worth in character? Has she high and elevating motives, with moulding thoughts? Care here will save many to happiness and peace; but the haste with which this solemn contract is entered into to-day, surpasses even the Chinese custom of other days. The Chinaman never sees his bride until the day of marriage, when she is brought in a chair, veiled, and locked in her sedan. Then a key is given to the bridegroom, and he unlocks the chair, lifts the veil and looks into the face of his treasure; and yet he knows more than one-half of the men of this day, as to the real character and fitness of the person, for he has been waiting, and in thought, studying, the person whom he now takes as his bride.

With us,

"Maidens, like moths, are ever caught by glare;
And mammon finds his way where seraphs might despair."

Such maidens forget to respect themselves. They will be seen leaning upon a man's arm, while he blows the poison of a two-cent cigar into their faces. They will find an excuse for the stumbling step of

an escort who went to the saloon before the evening walk. They pound pianos, with no regard to time or harmony, while mother is at work.

Such girls will never be ladies; for the first meaning of that word is "bread-maker." They will marry at sight.

A young woman writes to a friend, from their new home: "Aunt, I think I shall enjoy my husband, after I get acquainted with him."

But many young men are as unfit for the honor of marriage as many young ladies are.

An idler from choice never ought to be permitted to think of matrimony; for the proverb is true: "Idle men are the devil's tools." They must always be the object of another's spite. Their misfortunes will be the result of another's injury. They will excuse themselves upon the ground that others are worse. They fall into unfortunate circumstances, with no power to break the chain, and soon become the pets of charity's sunshine.

Ladies, if you marry such men, you will find a chance to be slaves, rather than helpmeets.

Beware of intemperate men—lovers of wine and tobacco; for one vice will tend to brutality, and the other to imbecility.

I solemnly wish that it was an impossibility for an intemperate man or woman ever to enter the sacred precincts of married life. I say this after years in the pastorate.

Marriage is the mother of worlds, the preserver of

kingdoms. It is to fill cities, churches and eternities. Such responsibilities are not to be entered upon thoughtlessly, as pleasure-seekers sing of: "Happy morn, clad in the beauty of a thousand stars," but with a just appreciation of responsibilities, to be worn gracefully, in view of honors conferred.

I wish it might become the law of this land, that once married, should mean, always married. That, as Spurgeon put it: "If we catch a Tartar, we were obliged to take a dose of tartaric acid." Then there would be no feeling like that expressed by a young man to his friend, after six months of married life: "Well, John, how about the treasure you took six months ago?" "Ah," said John, "I wish I could lay my treasure up in heaven, for a rest."

There need be no such feeling. A little good sense, with patience, will bring the most uncongenial into the most heavenly unison.

Like the meeting of two rivers, there may be strife and confusion; and it may seem as if these two could never live together; and there is less hope if they have taken their ideas from the sickening trash written on these lines. But let patience do her perfect work; and let it be understood that there is no release, and they will soon move on in strength and harmony, without a trace of strife, like yonder majestic river.

The most expensive and elegant homes of our city are not always the most pleasant. I have in mind some homes where the very atmosphere is laden

with welcome—whose courtesies disarm criticism, and debar the slanderer—homes born in self-forgetfulness and charity, where wounded spirits never sleep in tears of regret.

If we would have such homes, we must turn aside all that belittles and destroys, and bring in all that will elevate and ennoble.

Near a large village in Europe is a beautiful garden, in which grow all kinds of fruits and flowers.

I am told that it was once a lone morass, sending forth poison and death; but skilled hands have turned aside the stream of poison, and washed the meadows with pure water from the spring in the mountains; and now cleansed, the seed is bringing forth sweetest flowers, with richest fruits.

So we must turn aside the streams of sorrow and sin, and bring in the sunbeams of gladness. Then shall we have joy and purity. Sunbeams never die; they may be gathered up and buried in the cold, black mines; but set the mine on fire, and at once they reappear. The light of our city to-night is from the sunbeams of other days.

But if you want to bring a cloud over the home that no sun can penetrate, find fault with your wife in public. Try hard to keep the house untidy. Always have the last word yourself. Never allow her to think her soul is her own. Never give in, even if you know you are wrong. Quarrel with her one day, and humor her the next. Never lend a helping hand in her work, when you know she is

sick. Never offer to stay with the children, so that she can walk out with a friend. Vow vengeance on all her female friends, and insult all her male friends. Pay no attention to the household needs; then scold because the butcher's and grocer's bills are so large. Tell her as plainly as possible you married her to help you get a living. Find fault before you know the circumstances of any case.

Ladies, if you want to destroy the love your husband has for home, never have meals ready in time. Run bills without his knowledge. Let him sew the buttons on his shirts himself. A celebrated humorist has well said that, "Man can get along without a shirt; but to have a button off is unendurable." Tell him that the children inherit all their mean traits of character from his side of the house. Let it out sometimes, when you are vexed, that you wish you had married some other fellow "that you used to go with," and the chances are that *he* will wish the same.

A man has an eye for beauty in his wife. He notices the soft wave of her hair, and fit of her dress, with a sort of pleasurable pride, even after time and trials have dimmed the glamour of first love. The successful wife must represent to her husband all the virtues; must be sympathetic, and at the same time sensible. She must be bright, entertaining, and agreeable, at home as well as abroad; and she must know how to preserve silence, when it is desirable to hold her tongue, even though she is ready to

burst with indignation. If she does not possess these qualities, let her cultivate them most assiduously. And there is no trait that is such a powerful factor in household harmony as assimilation—to become one in thought and purpose, to have kindred wishes. The theory of the affinity of opposites was hopelessly exploded long ago.

We are often shocked by what appears to be a sudden development of evil, appearing in brutal tragedy; but invariably it is traceable to the reading of pernicious literature, until the thought is fired with dangerous adventures, and goes forth to experiment.

The cry of the age is for something thrilling, something brilliant. Often brilliancy is the price of wealth. In 1812 a ship was set on fire on the Niagara, and the moorings cut. As it floated down the river, it was a grand picture. It was brilliant to the spectators, but it meant ruin to the owners.

So this effort to thrill with brilliant stories is often at the expense of that thought which makes character; and attending angels weep over genius on fire with passion, for the amusement of simple minds.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Be careful in the selection of your libraries.

In this age the humblest home may bring all into communion with the heart of Carvocco, thoughts of

Newton, and power of Napoleon. The child may learn to reason with Choate, minister with a Bell, or a Butler; sing with a Watts, pray with a Payson and organize with a Wesley.

To-day, books are within reach of the humblest poor; and he who says he has no time to read, simply says: "I have no disposition to read, no taste for reading."

Remember, it is the full mind that is able to bless. The track over which the western trains go east, laden with wheat, is rich in green, ever-growing grain; whil the track by its side, over which empty trains pass, on their return, is as barren as the house floor.

So with filled and empty minds. Full minds bless. Thinking minds make ready men and women. Govern the conversation of home, and you may train the boys and girls to use what they know.

Be careful what you bring into the home.

At a late convention, held in Boston, the wine question was freely discussed; and one clergyman advocated a moderate use of the lighter drinks as the only safe course; whereupon an old man arose and said: "I am just from the grave of my son, who fell into the awful curse of intemperance; but, after years, he reformed, and made glad my heart. He was devout and earnest; but one evening, at the table of a clergyman, he accepted wine, drank, and died with delirium tremens, and rests in a drunk-

ard's grave; and that clergyman was the gentleman who has just now advocated moderate drinking." Be careful what you bring into the home.

Next, I would fill the home with music—music that can never be destroyed.

Tenting in this earthly wilderness for a little while, let every home keep singing helpful, pure, inspiring songs.

Music is more than a refiner; it empowers for usefulness. Oft-times, in hours of gloom and despondency, music has come, as if clothed with omnipotent power and majesty, to snatch victory out of the very jaws of defeat.

"Hail, heaven-born music; by thy power we raise
The uplifted soul, to acts of highest praise.
Oh! I would die, with music melting round,
And float to bliss upon a sea of sound."

I dare not close without a word about the Friend of all homes.

A mother, writing on a blackboard Paul's wonderful text, wrote: "This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am chief." "Mother," said the child, "you have left Jesus out."

Too many homes of culture and refinement are leaving Jesus out; you had better leave all else out.

There is an old legend of the White Hand. There was a king who gloried, not in pomp or power, but in deeds of love. He scattered gifts for the poor.

One day a bishop seized his hand and blessed it, saying: "May this fair hand, this bounteous hand, never grow old."

That king was slain in battle; and, as the custom was, his limbs were taken off' and exposed to public gaze; and long after all the rest had perished, that hand remained unchanged, pointing upward toward heaven.

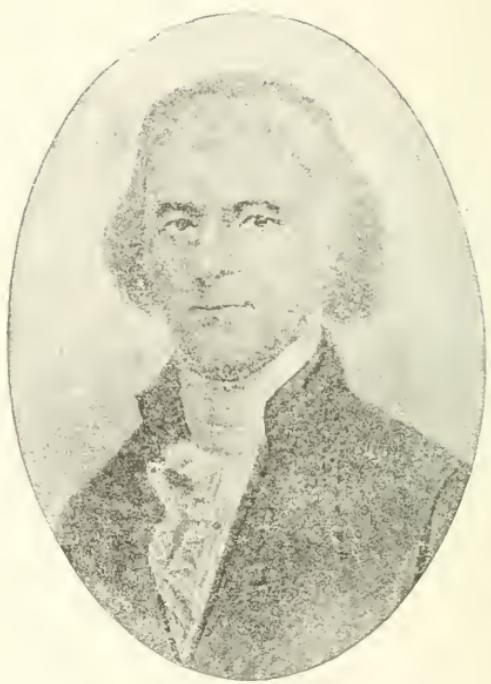
Jesus is to every home that hand; constantly ministering in unselfish devotion, and will remain, pure and white, in the heaven of glory, after earthly honors have faded, and crowns and jewels are perished.

There is another old picture, in which mother appears asleep at the wheel, while angels come to fan her brow, cool the weary head, and gather up the half-finished work, to complete it. Old, yet true to the faithful ones, what we cannot do, angels, who are our ministers, will finish.

The angel who came when Peter, John and James slept, will come when weariness overcomes.

Yet another fable, of an old monk, who had care of the poor, and went at given times to feed them. While at prayer, his cell was lighted, and the Saviour appeared. In silent bliss, the old man gazed on his Lord. When the bell rang, calling him to his duty, he immediately went to his humble work. When he returned, he found his Lord had tarried, and said to him: "Hadst thou remained, I should have fled."

Don't leave Jesus out of the home.



JEFFERSON.

OUR PUBLIC SCHOOLS

The principle of education is also a law of history.

HENRI FREDERIC ARNIEL.

“The suns of forty winters cold,
And forty summers warm,
And many a calm and pleasant day,
And many a beating storm,
Have fallen on the old school-house
Since first I op'd its door,
And from the teacher to my seat
I trod the foot-worn floor.”

NOTLEY ANDERSON.

(Mr. Anderson now occupies the building in which the first Public School of Washington, D. C., was organized in 1804. Thomas Jefferson was President of the School Board.)

CHAPTER XIII.

OUR PUBLIC SCHOOLS.

The public schools of this land constitute the stomach of the body politic. If they be kept in good condition and directed by true patriots the body will have a prosperous growth, and remain in a healthy condition. For it matters little in this busy age what the nationality, where the place of sleeping, eating and dressing; so long as the child is kept in school nine hours per day, five days per week, forty weeks per year, for sixteen or twenty years, he will become imbued with a love for his country, its flag, constitution and men, such as will make him a true defender of her interests in times of danger. Our danger, then, is not from the anarchists, boodlers, hoodlums and bomb-throwers, but from the great horde of uneducated children, whose parents think more of the paltry dollar they can earn, or the love of power coming through them as a direct revenue of ignorance and superstition. According to the best tabulated figures, four-fifths of our criminals are uneducated, and it costs the state \$110 each per year to main^tain her criminals in the penitentiary

(say nothing of the cost of getting them there). While \$29.40 is the average cost of graduating a boy or a girl from the grammar school in our cities. Now, with this showing the fight is on, and there is a large per cent. of America's citizens who are determined to break our system of education—for what?

Simply because it is recognized as the chief corner stone of American liberty; simply because the millions now in our schools with the text-books and trend of patriotic sentiment is opening the eyes of millions to the right of men to think, pray and act for themselves.

The following paragraphs from well-known men will show my readers just what I mean:

Dr. Murray, the Roman Bishop of Maitland, Australia, recently visited this country, and on his return home delivered a lecture in Launceston, Tasmania, March 16, 1890, which was reported in the *Colonist* of that town, in which he said that the Roman population of the United States had been estimated at 12,000,000, some even holding it to be 20,000,000. He said Cardinal Gibbons had given the number at 9,000,000. He would go between the lines and say that they numbered 10,000,000. He added that the statement made several years ago that 7,000,000 of the Irish exile Romanists had fallen away from the church in America had been verified, and during his visit to the country he made enquiries which led him to believe that the probable num-

ber was 10,000,000. The Bishop, like his American confreres, blames the public schools for this loss, and says: "It is a mistaken idea that the faith of the Irish Romanists will stand all through a course of secular education." As in France, Italy and Spain, the intelligent Romanists in the United States are losing faith in the doctrines of Rome; they cannot believe in the childish superstitions of their parents; nor will they accept dictation from Rome in political and religious matters, except in so far as the polities of Rome will benefit them, by enabling them to obtain municipal office and government employment.

ROMANISM IN CANADA.

"OTTAWA, ONT., Sept. 24.—The Governor-General has received one of the strongest petitions ever sent to the government to veto the anti-French bill, which abolishes French language and French schools in Manitoba. The petition was accompanied by a strong remonstrance by Archbishop Tache, signed by 4,500 of the most prominent French in the Northwest, and backed by the whole power of the Roman hierarchy and at least four of the most aggressive members of Sir John's cabinet." This shows clearly the feeling entertained by those men who love power more than they love liberty. Yet they know not what they strike when once the arm is lifted, for three thousand within the pale of Romanism who are the graduates of our school system and who have been lifted into positions of trust and honor by this sys-

tem, will never submit to their children falling back into the servitude and oppression ignorance is heir to. Some of the best advocates for compulsory and state schools as in contrast with denominational and parochial schools, are found among Romanists. Rome sees this and has threatened the parents who refuse to take their children out of our schools. In the name and interest of America we demand that the schools remain intact, and all our children be educated in the language of America. What has Romanism ever done for the people under her power? In Protestant countries like ours, there has grown up a strong sentiment in favor of education, yet we know that Rome has never favored the education of the masses; and out of her attitude toward them has grown the familiar proverb: "Ignorance is the mother of devotion." If any one doubts this statement, let him become familiar with Italy, where 73 per cent. of the population is illiterate; or Spain, where we find 80 per cent.; or Mexico, where 93 per cent. is held in ignorance. The peril is increased by the tendency to crowd into cities, for these cities are the nerve-centres of civilization. The fact, therefore, that they are growing much more rapidly than the whole population *is full of significance*. In 1790, 1-13 of the population of the United States lived in cities of 8,000 inhabitants and over. Now 50 principal cities contain a very large per cent. of our population. It is perfectly natural for foreigners to compare their institutions with ours, and

to talk of their advantages over ours until the children come to feel little or no respect for ours.

And so long as the languages are taught, just so long will the traditions of the kingdom with their ideas of caste, blood and nobility be perpetuated.

Why should the state teach other languages than that in which her constitution and laws are written, her business transacted? We certainly are old enough, large enough, wealthy and intelligent enough to say what the language of this land should be, and that no other language shall be taught at the expense of the state. Let the world know that Americans believe in teaching the English language.

When Shakespeare and Milton wrote, but six millions of people spoke English, and one hundred years ago English was spoken by not more than 15,000,000 or 16,000,000. At that time French was spoken by 30,000,000, and German by 40,000,000. This is entirely reversed now. English is spoken by more than 107,000,000 of the world's population, distributed as follows: British Islands, 37,000,000; 60,000,000 of the 65,000,000 in the United States; 4,000,000 in Canada; 3,000,000 in Australia; 1,700,000 in the West Indies, and 1,000,000 in India and other colonies.

The Anglo-Saxon tongue and race has done noble work for humanity, and will do more. Its work is not complete. It is to unify, utilize, Americanize and Christianize the whole earth.

But, it is charged that the whole system of public

schools is in spirit coercive, and they say, I object to coercion in matters of education. What is this but the old cry of selfishness seen in State-rights, individual rights, in opposition to State and National rights! There should be no public libraries maintained by public moneys, because my family don't want to patronize it! I should not be compelled to pay for anything *I* don't want! Let those who want public parks, libraries, and schools pay for them! Yes; but, sir, is not education essential to good citizenship? and is not good citizenship essential to safety, peace and prosperity of society which you choose, and to which you look for protection? If the city should vote that no citizen should take a book from any other library than the public, that would be coercion, and interference with man's rights as a citizen; or if a church should vote that no member of its body should take or read any book other than those furnished them by the church, that would be coercion; and should that church undertake to enforce its rule by threats, fines and expulsions, such as would break up the home-life of the offenders, then the State would have a right to silence them and restore the privileges to her citizen.

Now, mark—the public school system does not say that children shall not attend other schools, she does not forbid her attendants studying any book in public circulation.

But the Roman authorities do say their children shall not read the Bible, and that parents shall for-

bid their children attending any school other than that provided by the Roman church, at the peril of having the sacrament and absolution denied them.

How does this tally with all the talk we hear about parental authority and family freedom in matters of education?

In his Lenten Pastoral of 1873, which was chiefly devoted to this subject, and which raised very much of a storm at the time, Bishop Gilmour said:

"It is our most solemn injunction and most positive command that every church in the diocese have its school. Where a congregation can not at once build both church and school, let them build the school-house, and wait for the church. . . . We solemnly charge and most positively require every Catholic in the diocese to support and send his children to a Catholic school, where good Catholic schools exist and where it can be honestly said a child will get a fair common school education. If parents, either through contempt for the priest or disregard for the laws of the church or for trifling and insufficient reasons, refuse to send their children to a Catholic school, then in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents."

Parents who for social reasons chose to keep their children in public schools, mixing with Protestant children, were expressly pronounced "unworthy of the sacraments," and told that they "need not wonder if they will be denied them." The late Arch-

bishop Purcell declared: "We see not how they who willfully and deliberately neglect this duty of sending the children under their care to a Catholic school, when in their power, can worthily approach or be conscientiously admitted to the sacrament." Bishop McCloskey, of Louisville, in 1879, prohibited the admission to confirmation and the eucharist of children who had not passed at least two years in a Catholic school; and on January 3, 1880, he issued a decree in which are these words: "Now it is our will and command, that where there is a Catholic school in the parish, parents and guardians in such places should send their children or wards who are under nine years of age to such Catholic schools; and we hereby direct that this obligation be enforced under the pain of refusal of absolution in the sacrament of penance."

How is this in a country whose first Congress declared "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof?" And again on the 14th of December, 1875, this following amendment was adopted:

"No state shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any state, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money

so raised, or land so devoted, be divided between religious sects or denominations."

On the adjournment of Congress it became the subject of popular discussion, and the two national parties expressed their views upon the principles it involved. The Republican National Convention, on the 15th of June, 1876, at Cincinnati, declared:

"The public school system of the several states is the bulwark of the American Republic, and, with a view to its security and permanence, we recommend an amendment to the constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

The Democratic National platform, adopted at St. Louis, June 28, 1876, declared:

"We do here affirm . . . our faith in the total separation of church and state, for the sake alike of civil and religious freedom."

And the platform then alluded to "the public schools, of which the establishment and support belong exclusively to the several states, and which the Democratic party has cherished from their foundation, and is resolved to maintain without prejudice or preference for any class, sect, or creed, and without largesses from the treasury to any."

These platforms show that both of the national parties distinctly approved in their national conventions of the principle of the amendment; and the Republican party recommended its adoption, and the

Democratic party declared for a total separation of church and state, and the maintenance of the public schools by the states without prejudice or preference for any class, sect, or creed, and without largess from the treasury to any. When the amendment came up for action in the House, a clause was added by the judiciary committee, touching the power of Congress, and the House, 4th of August, 1876, passed the whole by the extraordinary vote of 180 to 7.

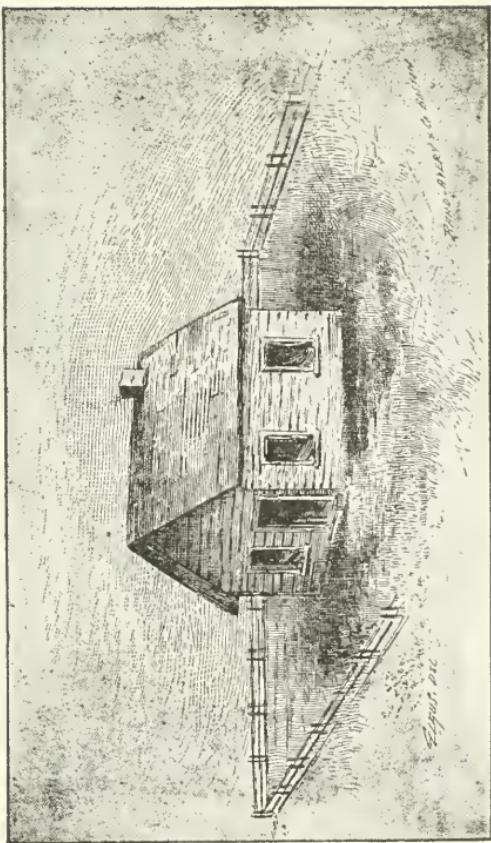
In the Senate it was further amended by the judiciary committee, and defeated by a vote of 28 to 16, wanting a majority of two-thirds. It was stated in the Senate by Senator Blair, as a matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits.

We are still meeting with just such reverses. Hon. John Jay in *Magazine of Christian Literature* says: "Rome sought to make America Spanish. The English Bible and the public schools have made it American." But the act of the Chicago School Board in rejecting Dr. Guyot's series of geographies, the best in the market, because they recognized the existence of a God, seems still more startling from its occurrence in a part of the Northwest Territory whose never-to-be-forgotten ordinance of 1787 might alone rebuke those foreign critics (on the School Board) and forbid so gross an insult to that immortal ordinance. The third article declared: "Religion, morality, and knowledge being needful to good government and the happiness of mankind, schools and the means

of education shall be forever encouraged." Bancroft says: "Every child that was born into the world was lifted from the earth by the genius of his country, and in the schools of the land received as its birthright a pledge of the public care for its morals and mind."

The charge that the common-school education is sectarian, except so far as denominational teaching may have been surreptitiously and unconstitutionally introduced in particular localities, through the corruption or indifference of party management, is answered by the clear language of the state constitution. Under the guarantees thus provided, while the state can teach the morals of Christianity, it cannot blend with them denominational teaching. Ultramontanes deny the right of the civil government to educate, asserting that it is a function of the church; but this view is by no means generally accepted among Catholics. Take, for instance, the dictionary by William E. Addis and Thomas Arnold, both Fellows of the Royal University of Ireland, a work whose supreme authority is shown by the imprimatur of Cardinal Manning, and the approbation of Cardinal Newman. After stating the primary objects of society, it says: "The state may reasonably require that all its citizens should early receive that mental and moral training which may dispose them to restrain anti-social passions, to obey the laws, and, by industry, to promote the public and their own welfare."

But in one point the power of the state to educate has a narrower limit than that of the parent; for the parent can teach denominational doctrines, while the state can teach only "fundamental and universal morals"—"those facts and principles in which all Christians are substantially agreed." Thus the right of the state to give the mental and moral training to fit children for the duties of society and of civil life, accords with the American constitutional principle as declared by Webster when he said: "The power over education is one of the powers belonging essentially to the government; it is one of the powers, the exercise of which is indispensable to the preservation of society; it is the duty of self-protection." On this point Cardinal Manning, Cardinal Newman, and the learned editors of the Roman Catholic dictionary are in perfect accord with the great and good men of the world, however widely they may differ on other points, for they hold that the state is bound to see that its children are instructed in those pure principles of morality which are universally recognized.



OUR PUBLIC SCHOOLS--CONTINUED.

CHAPTER XIV.

OUR PUBLIC SCHOOLS—CONTINUED.

Patriotism is a favorite theme. It is the breath of poetry, the perfume of the loftiest literature, the charm of oratory, the fountain of love and admiration. Who can forget the epics of Homer and of Hector, Agamemnon, Atreus and Tydides, Leonidas, Timoleon and Horatius, Tell, Winkelreid and Hannibal, Emmett, Kosciusko and Kossuth, Washington, Lincoln, Logan, and innumerable others. Napoleon at Waterloo, the Six Hundred at Balaklava, Sheridan at Winchester, have thrilled the hearts of Byron, Tennyson, Emerson and Reid. Country-love and love of God are the two pillars across which stretches the arch, inscribed with all that is beautiful and noble in thought and form and color.

But patriotism must have a cause. Every effect must have an adequate cause. A causeless effect is an unthinkable, because an impossible, thing. Patriotism is more than indigenous. It is a product and a growth. The blood of a warrior ancestry, stretching back 500 years, surged through the soul of the hero of Appomattox. The conqueror of the

world was the son of a conqueror. Hannibal kissed, while yet a babe, the sword of Hamilcar, and at the altar swore eternal enmity to Rome. Constantine the Great grew great at the knee of his father-warrior. The marvelous heroisms of ancient Greece and Rome sprouted and rooted at the fireside, and at the feet of the illustrious teachers, sages and philosophers.

The founders of our republic recognized the importance of carefully inculcating patriotic principles in the minds of the young, and very early established schools in every neighborhood. And so marvelous was the result, Lord Cornwallis declared the educational instincts of the colonists hastened independence half a century. Hence, this little *brochure* on "Patriotism" would be incomplete, without a reference, however slight, to our public schools.

Our public schools need no eulogy from us. The most eminent educators in two hemispheres have exhausted the vocabulary of praise. To add anything more would be superfluous and redundant.

We venture, however, to make a few suggestions that appear to us to be very important:

1. *The importance of the personality of the teacher:* It has been well said: "It is the man that makes the school." Our peril is that we will come to the conclusion that machinery, methods, appliances, etc., make the school. This is the era of appliances. We strive to do everything by machinery. The world is full of patents, and the air is

laden with rumors of patents. What a deluge of keys, charts, atlases, apparatuses and short methods have we had in the last few years! Are we not in danger of thinking too much of methods and too little of men?

Tools are, indeed, important. We would not decry or disparage them. It would be hard to get along without them. Nevertheless, there is something more important still, namely, the master mechanic. Better have a wooden sword in the hands of a master, than a Damascus blade in the grasp of a novice or a bungler. Better dispense with all the modern methods, apparatuses and appliances of the school-room, and have a "master" behind the desk, than to have all the new-fangled "helps," with a helpless num-skull in the master's chair. The superior carpenter is more important than the superior adze or saw or hammer. The expert may write a more graceful hand with a twig of driftwood than the rustic can trace with the most finished Gillett, Estabrooke or pen of gold. Compare the sonnets of Shakespeare and Milton, written with goose-quills, with those of modern sonneteers, written with stylographic pens. We prefer the goose-quill sonnet.

Marvelous is the advancement in the ordnance of war. Nations no longer fight with spears, javelins and blunderbusses. Still, *men* are more important than munitions. We may fight with machinery, but we *depend upon men*. Napoleon, without weapons, was mightier than a legion of men, with

all the accoutrements of war. Think of Wellington at Waterloo, Grant at the Wilderness, and Logan before Atlanta, when McPherson went down. How many muskets would have been equal to the musketless Sheridan among the flying mob at Winchester?

Wonderful is the advance in the science of medicine. Esculapius would be amazed, were he to drop down into the modern laboratory. Books of medical science, in many departments, are out of date by the time they are published, we are moving forward at such a break-neck speed. Still, we cannot dispense with the physician. Likewise in the department of surgery. However bright and keen and superior the instruments may be, the surgeon is indispensable.

Here is a magnificent piano. It is one of Steinway's or Chickering's best. Its melodic and harmonic possibilities are well-nigh limitless; but still, it is only when some master—some Lizst or Rubenstein or Von Bulow—sweeps over the banks of ivory that the machine becomes myriad and celestial-voiced. And so we might multiply illustrations, almost beyond enumeration.

We are disposed to emphasize machinery, and relinquish our concern regarding the teacher, *as a man*. Think of the humble school of sixty and seventy years ago, and longer. There was very little machinery; there were very few appliances; apparatus, strictly speaking, there was none. Every-

thing hinged upon the teacher. Dark days, are you saying? Wait a moment. Those were the days when the youthful Bryants and Longfellows and Emersons and Lowells and Whittiers and Holmeses were in the humble school, under the guidance of the master. John Marshall, Henry Clay, Daniel Webster and other civic giants were then in embryo. Think of the groves of Aristotle, the tub of Diogenes, and the street corners of Athens, where Socrates taught. Think of the men who went forth from their illustrious tutelage. There were giants in those days. But they were not machine-made; they were moulded and fashioned by the masters, and in turn became masters themselves.

"It is the *man* that makes the school." Better have the school on the strand of the murmuring waters, or under the sighing boughs, without books or maps, or charts or appliances of any sort, with a man for a teacher, than to have all the appliances, but the man minus.

2. *What is education?* It is the uplift of one soul by the personal contact and effort of a superior soul, not in a material, but in a moral and intellectual sense. And no appliance or method can take the place of the superior soul. How infinitesimal appear all educational machinery when Arnold, of Rugby, arises before us. To rub against such a man for an hour was worth all the machine work of a whole year. What memories have the students of Princeton of—what? Methods? Appliances?

Apparatuses? No! Of Dr. McCosh, the man President Garfield told us his supreme memory was of Mark Hopkins, his teacher at Williams College. What an impress Milton made upon those who sat at his feet; and the immortal Shakespeare, who is said to have taught, at one time, a humble country school!

Our supreme need in the schools of to-day is *men*: not machinery, not methods, not appliances. We need men of character, of convictions, of steadfastness of purpose.

First, we need *pure* men. One coarse or vulgar, slip-shod utterance from the teacher might corrupt a dozen budding minds. One act of impurity might poison a score of miniature life-fountains. There is as great a demand for pure teachers as there is for pure preachers. Indeed, the demand is greater for pure teachers; for the preacher has the children but one hour per week, while the teacher has them thirty hours. We need pure teachers.

Second, we need *enthusiastic* teachers. We should have the same enthusiasm in the school-room there is on the Board of Trade. The teacher should be as great a zealot, educationally, as the consecrated missionary is religiously, or the Jesuit is politically and ecclesiastically.

Third, we need *godly* teachers. I say nothing of creed or dogma. I emphasize the need of godly teachers, in antithesis to the teacher ungodly. I think of Ingersoll teaching and fashioning the minds

of the children. Yet Ingersoll was once a school teacher. We do not want our children Ingersollized, but Christianized. And only a Christian teacher can christianize. A non-committal teacher will not do. A teacher who simply does not antagonize the religion of Christ is not good enough. A positive faith, and a corresponding character are the *sine qua nons*.

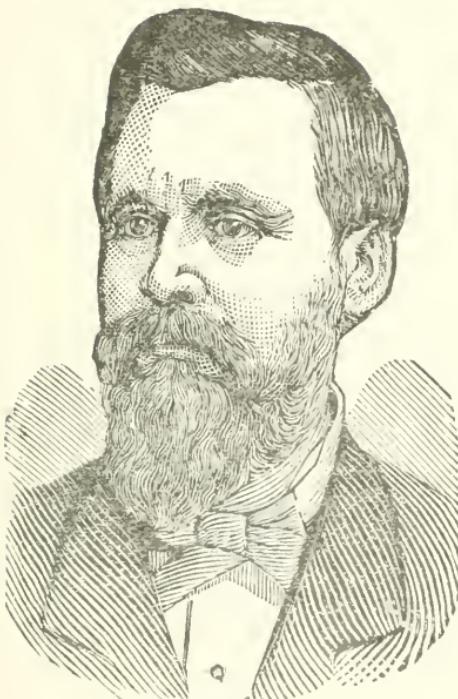
Fourth, we need *brainy* teachers. Unfortunately, we have not held out sufficient inducements, to induce men of brains, in large numbers, to devote their lives to the cause of education. Men and women, as a rule, teach, not as an end, but as a means; they use the teacher's profession as a stepping stone to something financially and socially and politically higher. When an individual consecrates himself for life to teaching, we look upon him as something as a missionary—as a martyr, indeed. The legal and medical professions are usually the goals of the teachers' ambitions. The teachers are not to blame. Their constituents are at fault. Magnify the teacher's office; make it financially desirable; give it a sort of social transfiguration, and the Hopkinses and McCoshes will be multiplied. Water seeks its level; so do brains. Water will find its level; so will brains. Magnify the teacher's office, and lay contribution upon the best brains.

Fifth, we need *patriotic* teachers. It is no more important for the President of the United States to be inducted into office with vows of fidelity to the

Constitution, than for the teacher in the humblest backwoods district school. A flag should float from every school-house, and the open Constitution should be spread upon every teacher's desk. As the twig is bent *against* a government, so the tree is inclined. The rampant rebellionism of the South was instilled into the minds of the children by disloyal teachers. With a loyal teacher, true to the Constitution, in every school-house south of the Mason and Dixon line, a quarter of a century hence, the South would be thoroughly northernized and unionized. Why should it not be so? This is a matter of supreme concern to our country, and to every loyal, law-abiding citizen.



BART. CO. CAL.



SENATOR BLAIR,
AUTHOR OF THE BLAIR EDUCATIONAL BILL.

CHAPTER XV.

OUR PUBLIC SCHOOLS—CONTINUED.

Our public schools are priceless,
The nation's hope and joy;
And palsied be the hand that would
Their usefulness destroy.

But our public school system is in deep and grave peril. The whole nation at last realizes that many agents and agencies are combined for its complete overthrow and destruction. The agents and agencies thus employed are not to be sneered at. They are thoroughly organized, splendidly officered, and backed by millions of money and men. Many of them have profound convictions and noble, unblemished characters. Though differing with them, we are compelled to always remember two things: They are, probably, in the main, conscientious, and their consciences have been shaped and moulded by forces antagonistic to our American institutions.

Rome and Washington are enemies. They represent antagonistic principles. Washington offers no American minister to the Vatican; she accepts no papal nuncio from the Vatican. There is a mutual jealousy of prerogative. Rome seeks to prove another Tiberius Cæsar or Macedonian Alexander

in the conquest of the whole world. Washington has nothing to say regarding Rome's ambitions or even doings, as long as they are trans-Atlantic; but when they appear on this side the great sea, and especially north of the equator, Washington frowns, and, with clenched fist, cries: "Hold on, there!" Nor is this halt ordered against Rome, as Rome, but against Rome as anti-American.

This distinction needs to be kept continually in mind: Our war is not with what Rome *is*, but with what Rome *does and seeks to do*. We, as Americans, care nothing whatever about Rome's beliefs or disbelief. We care nothing about her benedictions or anathemas. We are absolutely indifferent to her commendations and denunciations. Though she was our ancient foe, and wasted our storehouses and murdered our sires, the grace of God saves us from bitterness and wrath. We can offer the prayer of Stephen: "Lay not this to their charge." And even now we can throw the broad mantle of charity over much that she says and does, excusing her on the ground of ignorance, and praying for her in the language of Jesus: "Father, forgive them, for they know not what they do."

Were the Greek church, or the Anglican, to seek to do what Rome attempts, we would be as decided in our opposition to them. Were any government to do what Rome has done, we would long since have declared war. Were the Methodist, Baptist, Presbyterian, or any Protestant church to take the

stand Rome has taken, they would be speedily torn up by the roots. So far from us waging war against the Romish church as such, we have, on the other hand, gone to the utmost extreme of hospitality; first, because Rome is a stranger in a strange land, and hence is our guest; and second, because she comes in the name of what we all revere—RELIGION. *But it must be remembered that when hospitality is outraged by the guest, the duty of the host ceases.*

But upon no question, whether in point of doctrine or polity, are Washington and Rome at greater variance than upon that of the public school system. Washington believes *its life* is essential to the weal of the government; Rome believes *its death* is essential to the weal of the church. Hence Washington decrees that the public school system shall live; Rome, our guest, decrees that it shall die. It remains to be seen whether the American people are to be ruled from the Potomac or from the Tiber, and whether this is really a “government of the people, for the people, by the people,” or a *government of the Pope, for the Pope, by the Pope.* And the question will be settled when the public school question is settled. From the late Wisconsin decision it would appear that the United States of America is a government of the Pope, for the Pope, by the Pope.

Rome openly declares it to be her immediate purpose to seize the reins of government at Washington, and administer its affairs according to the dictum of

the Pope. Father Hecker, in the "Catholic World" of July, 1870, said: "The Roman Catholic is to wield his vote for the purpose of securing Catholic supremacy in this country." Dr. Brownson, in his "Review" of July, 1864, said: "It is the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests." And again, this same Dr. Brownson says: "The people need governing and must be governed. They must have a master, and this master is the Pope of Rome, whom the Almighty God has placed us under to obey." In the "Catholic World" of September, 1871, we find this language: "If the government be interpreted by the Protestant or non-Catholic principle, we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation, that is, the government of the people and the acceptance of the Catholic principle, i. e., the government of the Pope." From these declarations you can draw your own inferences.

We have already shown that as the twig is bent *against* the government the full grown tree is inclined; that Hannibal's hatred of Rome was engendered at his father's knee; that the rampant rebellionism of the South was instilled into the minds of the children, who grew up to manhood,

by disloyal teachers. Jesuits ask but seven years of a child's life, from the most patriotic sire and home, to Romanize and anti-Americanize it. And every school under Romish control is in deadly and perpetual hostility to every institution that is dear to the American heart and peculiar to the American form of government. The Pope, in a recent Encyclical, says:

"The Romish Church has a right to exercise its authority without any limits set to it by the civil power." And again he says: "The Pope and the priests ought to have dominion over the temporal affairs." And he further says, "In case of a conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail." And every high dignitary in the church takes a solemn oath to diligently execute every command of the Pope. Cardinal Manning puts the following words in the mouth of the Pope: "I acknowledge no civil power; I am subject to no prince; and I claim more than this, I claim to be the Supreme Judge and dictator of the consciences of men; of the peasant that tills the fields, and the prince that sits upon the throne; I am the sole, and only Supreme Judge of what is right and wrong."

And in a book prepared for the Roman Catholic colleges and schools, by the Rev. F. X. Schouppe of the Society of Jesuits, we are told that the civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic

Church, that human laws are susceptible of dispensation. The power to dispense belongs to the Sovereign Pontiff.

This is certainly strong language. But it is as moonlight is to sunlight, and as water is to wine, when compared with the language provoked when the public school question is under discussion. The whole Romish Church, from the Roman Pontiff to the obscurest backwoods or missionary priest, is a unit in denouncing our public school system as a fraud, "a social cancer presaging the death of national morality, and the sooner they are destroyed the better." "That they came from the devil, and to the devil must they go." The *Freeman's Journal*, of December, 1869, said: "Better languish and die under the red flag of England than live to beget children of perdition under the flag of a proselyting republic." And the Cincinnati *Catholic Telegraph* declares, "It will be a glorious day for the Catholics in this country when under the blows of justice and morality, our school system shall be shivered to pieces."

Rome is not only a deadly enemy, but also a skillful fencer and swordsman. She is master of the feint, the strategic, and the tactical. She is as wise as a serpent. Knowing that an immediate and direct war on the public school would doom her to ignominious defeat, she resorted to tactics. We were told that Rome had nothing to say against the public schools of America. Indeed, his Serene

Highness was a patron of learning, and an applier of all movements in that direction. But the Holy Pontiff questioned the propriety of admitting the Bible into the schools. In fact, he was conscientiously, and by revelation from heaven, and especially from St. Peter, absolutely opposed to the simple reading of the Bible in the public schools, though without any comment whatever.

Thus the Church of Rome arrayed herself against the Bible. The war has been waged all along the line, but the first notable victory has just been gained (March 18, 1890) in Wisconsin. In that state the Supreme Court has decided that the reading of the Bible, though without comment, is not only unlawful but also unconstitutional. The ground of the verdict is that clause in the Constitution of the State forbidding sectarian instruction in the public schools, the Court declaring that the simple reading of the Bible, without comment, comes under that head. The Court held that the Bible is a sectarian book, and to read from it would be to instill sectarian ideas in the minds of children. But let the Court speak for itself:

“In considering the question whether such reading of the Bible in public schools is sectarian instruction, ‘prohibited in public schools by the Constitution,’ the books will be regarded as a whole, because the whole Bible without exception has been designated as a text-book for use in the Edgerton Schools, and the claim of the School Board is that

the whole contents thereof may lawfully be so read. This being so, it is quite immaterial if the portions thereof set out in the return as the only portions thus far read are not sectarian. Yet it should be observed that some of the portions so read seem to inculcate doctrines of the divinity of JESUS CHRIST and of the punishment of the wicked after death, which doctrines are not accepted by some religious sects. . . .

“The question therefore seems to narrow down to this: Is the reading of the Bible in schools—not merely selected passages therefrom, but the whole of it—sectarian instruction of pupils? In view of the fact already mentioned that the Bible contains numerous doctrinal passages upon some of which almost every religious sect is divided, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them, an affirmative answer to the question seems unavoidable. Any pupil of ordinary intelligence who listens to the reading of the doctrinal portions of the Bible will be more or less instructed thereby in the doctrine of the divinity of JESUS CHRIST, the eternal punishment of the wicked, the authority of the priesthood, the binding force and efficacy of the sacraments, and many other conflicting sectarian doctrines.”

This is a grand triumph for Rome. To the unsophisticated there are doubtless many puzzling ins and outs here. How can the Catholics consider the

Bible a sectarian book? If it is simply a sectarian book, how can they place it on their holy altars or follow its pseudo authority. And if its sectarian character unfits it for the school, by what process of reasoning can it be considered worthy of a place in the Church? Still further, how can the Church of Christ object to the Book of Christ under any circumstance? In other words, how can Rome be in such deadly antagonism to the widest possible spread of the only Book that authorizes her existence, and which she herself teaches is the only source of light and hope in this dark and sin-cursed world of ours? A distinguished writer lets in light upon this vexed question when he says: "We do not believe that the Catholics want it (the Bible) excluded from the public schools because the Douay version—the Catholic version of the Bible—is not used, but because they wish to *condemn these schools as godless.* . . . They are intent on breaking down the present system. If they were convinced that the system could never be broken down nor the money divided, *they would vastly prefer that the Bible should continue to be read in them.*"

Even the *Catholic Standard* confesses that the practical outcome of the exclusion of the Bible is "infidelity, agnosticism, atheism." It not only excludes the Bible, says this official organ of the Catholic Church, but it excludes "*from every public school text book and all public school instruction every reference to religion.*" Here certainly is an

alarming confession. In order to gain a certain ecclesiastical victory they are willing to plunge our schools into "infidelity, agnosticism, atheism."

What is this ulterior motive that actuates Romanism to thus strive for the expulsion of the Bible from the public schools? It is nothing short of the *pulverization and annihilation of the public schools*, and then the complete ROMANIZATION OF THE AMERICAN REPUBLIC. Let Rome speak for herself. Pope Pius IX. declares that the "Romish Church has a right to interfere in the discipline of the public schools, and in the choice of teachers for these schools; public schools open to all children for the education of the young should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age; Catholics *cannot approve* of a system of educating youth which is *unconnected* with the Catholic faith and power of the Church." "Such a system of public schools as ours in the United States," the Pope continues, "must necessarily be guided by the spirit of error and lies." Cardinel Antonelli, a few years ago said he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the state of Massachusetts supported; that the essential part of the education of the people was the *catechism*; and, while arithmetic and geography, reading and writing, and other similar studies might be useful *they were not essential*."

The Second Plenary Council of Baltimore, 1866, charged the public schools with "that corruption of morals which we have to deplore in those of tender years." The Second Provincial Council of Oregon, 1881, declared that "swearing, cursing and profane expressions are distinctive marks of public school children," and the faithful were enjoined to keep their children out of such pest houses. Archbishop Segher, speaking of the public school system, says: "It is grossly and monstrously immoral; a blot, a blemish and a disgrace on this country; a living scandal and an opprobrium which covers its promoters with shame and infamy." Archbishop Williams said he "considered himself *insulted* by the bare suspicion that they would find support from him as favorable to public schools." Bishop Gilmore, of Cleveland, in 1873, authorized confessors to refuse the sacraments to parents who persisted in sending their children to public schools. Bishop St. Palais, of Indiana, in 1872, says he "objects to the public schools on account of the infidel source from which they originated." Bishop Baetes, of Alton, Illinois, in 1870, denominated our public schools as "seminaries of infidelity, and as such most fruitful sources of immorality." Father Walker, of New York, says: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them *cannot expect the mercy of God*. I would as soon administer the sacraments to a dog as to such Catholics." Priest Phelan, October 17, 1873,

said: "The children of the public schools turn out to be learned horse-thieves, scholastic counterfeiters, and well versed in all the schemes of deviltry." He frankly confessed that the Catholics were totally opposed to and bitter enemies of the public school system. He further said: "They would as soon send their children into a pest house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning would come back with something in its heart as black as hell." Monsignor Capel, the bosom friend and chaplain of the Pope, said: "The time is not far away when the Roman Catholics, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents, rather than pay. The order can come any day from Rome. It will come as quickly as the click of the trigger, and will be obeyed, of course, as coming from God Almighty himself."

The *Catholic Telegraph*, of Cincinnati, says: "The secular school is a social cancer, presaging the death of national morality. The sooner it is destroyed the better. It will be a glorious day for Catholics in this country when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The *Freeman's Journal* (Catholic) says: "Let the public school system go where it came from—the devil."

Thus we might multiply testimony by whole

pages, and even volumes, showing from Rome's own mouth that Rome has decreed the pulverization and annihilation of our public school system, and the Romanization of our beloved republic. But the testimony already cited is painfully sufficient.

But Rome does not stop with mere assertion. We have already referred to their triumph in Wisconsin. There is real peril to our institutions and the government itself, when Rome can secure in the single city of New York within fifteen years over \$12,000,000 from the State; when, after the passage of the constitutional amendment, forbidding all appropriations for sectarian purposes, the Roman Catholic orphan asylum can have its water tax removed, while the Protestant deaf and dumb institution must pay its twelve hundred and fifty dollars; when one of the very best text-books is removed from a school in Boston, because its truthful history exposes the hellish deeds of Rome, and the teacher is removed from a position he has faithfully and honorably filled for nineteen years, because he illustrated that history, which every unbiased historian knows to be true. Teachers are being removed in most of our large cities on the merest pretext, to give place to the agents of Rome. Jesuitism, that is becoming so formidable in this country, hopes some day to mould and shape the minds of our youth. Freemen! can you submit to this? Shall we suffer our God-given liberties to be consumed by the fires of Rome?

Nothing can be more opportune and full of hope and cheer than the uprising and organization of such orders as the Patriotic Order Sons of America and the British American Association. All these things are indications of the deep and wide-spread alarm among our people.

When the Rev. O. H. Tiffany was recently dealing with the perils of our republic, in the great Chicago Auditorium, and touched upon Rome's interference with our schools, he became the most forcible and earnest, and when he closed the discussion with the fervid appeal,—“The attack upon the system is systematic. The plan of the campaign against it is carefully drawn. Defeated in one direction, it will mass its forces in another. Foiled in the attempt to apportion the public moneys for separate institutions, it may seek to place its emissaries in the institutions already existing, and so control them. With a sagacity almost like inspiration, and a persistency worthy of a better cause, it is bent on securing the mastery of American youth, in their culture, their thoughts, their habits, their polities, their religion. And it is a long arm that reaches for this high prize. It stretches from across the sea. And whether its name in politics be Anglicanism, Methodism, Nihilism or Romanism, watch it; smite it; disable it,”—the enthusiasm of the great audience displayed itself in hearty and long-continued applause.

A reporter sent by our press said: “The audience

which was assembled to hear him fairly represents the American public. It was of no one denomination and no one class. It was composed of people of all religious faiths, of every variety of political belief, and of various nationalities, but upon this particular point they were in sympathy with the speaker, and were all the more vigorous in expressing their approbation because such a liberal and unprejudiced declaration of the proper relations between church and state had been uttered by a prominent representative of the most powerful religious denomination in this country.

There are signs that the sentiments of the American people in this matter are making themselves felt among those who have been conspicuous in assaults upon our public-school system. The most outrageous and open attack which has yet been made is that of the Bishop of New Jersey, who has recently ordered Roman Catholic parents to transfer their children from the public to the parochial schools, upon penalty of excommunication and a refusal to grant absolution. The order has aroused widespread indignation, not only among Protestants, but among large numbers of Catholics, who claim the right to educate their children as they see fit, and to send them to the public schools so long as they are superior to the parochial schools. The earnestness and determination of public sentiment have made itself felt in church circles also. The Rev. Father Corrigan, one of the best known Catholic priests in New Jer-

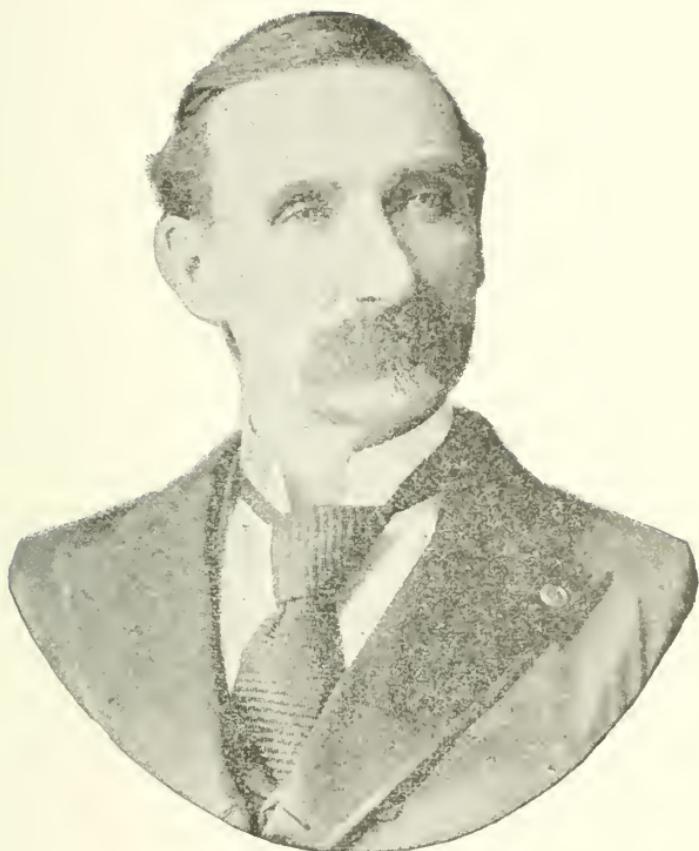
sey, has declined to promulgate the order from his pulpit, and places himself squarely upon the laws of the church, which declares that 'If Catholic schools have not all the grades subject to advanced scholars, and if the parents secure the religious training of the children at home, Catholic children may go to public schools, and neither priest nor bishop is allowed to refuse them or their parents admission to the sacraments, or even use threats against such parents or children.'

"But whatever may be the law, the Protestant defenders of the public-school system will sternly resist any effort of any church to secure control of it, or to prejudice it in any way, and in this determination will be reinforced by thousands of Roman Catholics, who will not allow any one to dictate to them in secular matters. They have been in this country too long, and have become too completely Americanized to submit to such an invasion of their rights. If the authorities of any church unwisely provoke the struggle, they will miserably fail. In the words of Dr. Tiffany: 'The American school-house, flying the American flag, will shelter and instruct our youth. 'The lips of the priests shall keep knowledge,' but shall not dictate State politics. Ballots, more potent than* bullets, will express the wish of men.'"

Thus the war is upon us. The news of the first pitched-battle comes down from the North, and it tells of defeat. Rome is in high feather, and lauds and

lionizes her truckling and obsequious henchmen. The Pope sends congratulations, and dreams of the day when the Pontiff will be monarch of all he surveys in the New World, as once he was in the Old. But if we mistake not the temper of the descendants of the Pilgrim Fathers, the Pope's dream will prove to be *only* a dream. The Wisconsin defeat is our Bull Run, and not our Waterloo. And as certainly as there is a God in heaven some ecclesiastical Lincoln will be raised up to promulge a greater proclamation of emancipation, and a greater than Grant will lead the hosts of political and ecclesiastical liberty to a glorious Appomattox. And *there* America's only terms to Rome and all her adherents will be unconditional surrender, absolute and unquestioned obedience, and thorough and complete conformity to all that constitutes our "government of the people, for the people, and by the people." Heaven hasten the coming of the second Appomattox, with bloodshed if necessary, but without it if possible.





Hon. WM. D. HOARD,
GOVERNOR OF WISCONSIN.

CHAPTER XVI.

THE BENNETT LAW.*

WM. D. HOARD, GOVERNOR OF WISCONSIN.

LADIES AND GENTLEMEN: We have fallen upon strange times. The circumstances which seem to make it necessary for me to appear before you to defend a law enacted in the interest of education and the children of the state are indeed strange circumstances and anomalous to the whole spirit of American history. If any one had said to me a year ago that there existed in Wisconsin any considerable number of men who were hostile to the spirit and purpose of a law like the Bennett law, I would have refused to believe it.

I might have admitted that among the most ignorant and unprogressive elements of our population there could be found a few who did not care for the future of their children. But I certainly would have refused to believe that in all the state there could be found a single minister or priest who was so completely foreign in his ideas and sympathies as to oppose a law which simply provides that every child

*Address delivered before the South-Eastern Wisconsin Teachers' Association at Waukesha, on "The Right of the State to Establish and Direct Secular Education."

should acquire a small amount of American education. I would not have believed that there existed in Wisconsin, or in the United States even, a single newspaper, no matter what language it was printed in, that would oppose such a law.

I would not have believed that there could be found in all this broad land a set of men and newspapers who would deliberately enter into a conspiracy against poor, ignorant and defenseless little children. I would not have believed that there could be found a single man who ever felt the fostering care of the American school, who could be induced to join this conspiracy for the sake of an office. But, my friends, I am wiser to-day than I was one year ago.

I now see that we have these elements among us. I had believed that the evil which the Bennett law was designed to correct was the result of negligence and inattention. But this violent opposition to the law convinces me that the ignorance which we are striving to dissipate is very largely the work of design; at least that is the natural logic of the position its opponents take. He who opposes the light must of necessity be in favor of darkness. As much as we may deprecate and feel ashamed of such a condition of affairs in so fair and progressive a state, nevertheless it is true, and we must meet the evil in the forum of reason and before the bar of public opinion.

I thank God for the power there is in public opinion. It has never failed us. It is the "vox

dei" of American destiny. To it the tender children and the feeble aged may appeal with certainty that justice shall be accorded.

One of the distinctive features of American character is a generous and chivalric regard for the weak and defenseless. In obedience to this noble spirit we have dotted this broad land with asylums and houses of refuge. Such a spirit is the essence of the highest civilization. In obedience to it we have established the most magnificent system of public instruction for children, the world ever knew. In obedience to it we have enshrined in law and sentiment that regard for woman that so distinctively marks the American social order above any other on earth.

These ideas of charity, of education, of tender regard for woman, form what are known as the basic American ideas of social relationship. Justice is the foundation principle on which they rest—justice to the unfortunate, justice to the young, and justice to the motherhood of the race. It is this broad and truly American spirit that has materialized in all the laws which have made possible our splendid educational system. It is this spirit that actuated the hearts of those liberal and patriotic German-Americans in Milwaukee who originated the Bennett law. It is this spirit which impelled the last legislature to enact it, with scarcely a word of dissent. It is this spirit which inspires the great army of teachers in Wisconsin of every form of

religious faith and political belief, to stand like a wall in support of it. It is this spirit on which is founded the American state, and to which as loyal American citizens we are pledged to the last full measure of our property, our service, and, if need be, our lives.



Sons of the Church are we;
And who but she shall guide,
Mother and nurse of immortality,
And our Redeemer's bride?

A. C. COXE.

CHAPTER XVII.

THE CHURCH.

In calling your attention to the Church as one of the institutions of America, I do not mean Methodist, Presbyterian, Baptist, Congregationalist or Catholic, but that body of the living Christ in which every member is allowed to act intelligently according to the dictates of his own conscience. There are those who object to the church and brand it as a factor of other days, saying that we have no need of the church in this land of philosophy, science and literature. All such remind me of an old lady who began the study of astronomy at the age of seventy-six, and after a few lessons advanced the sublime thought that God acted wisely in creating a moon to shine by night, but that it was a waste of time and material in creating a sun for the day, for there was no need of that shining orb.

It has been estimated that we have about 7,000,000 of young men between eighteen and thirty, and that 6,000,000 of these never attend a church; that only about 350,000 are members of any church; while there are over 700,000 young men between those

ages in our public prisons at some time during each year.

If these statements are correct, then it becometh the church to ask for the reason, and see to it that her service be made so instructive and helpful as to command the attention of young men. The great per cent. of Romanists educated in the public schools of this land lose their confidence in the tenets of popery, and unless the church meet them with an intelligent presentation of helpful truth, well illustrated and enforced by living men and women, they will swing clear across the field to the land of doubt and despair.

Therefore I call on all true patriots to stand by the church, enter its folds with a purpose to make it most potent in producing a Christian civilization in which no traitor can live.

I fear the church is too largely asleep over this volcano which is smoldering under us, whose fires are fed by the ignorance, superstition and enmity of unenlightened and unchristianized thousands, for whom almost nothing is being done. The crisis is upon us; can we meet it? What will be the outcome, if we do not? But one answer can be given. The church must arise in her power and might, and consecrate her prayers, her wealth, and her life to the evangelizing agencies in these great cities, or they will be found in the hands of anarchists and socialists.

A great English author has well said: "America

for Christ, for the sake of the world." If we save our cities for Jesus and America, the world is safe.

I have recently read Archbishop Ireland's great sermon, from the text: "Thy soul strive for justice, and even unto death fight for justice, and God will overthrow thine enemies for thee." In that sermon, he said: "Our work is to make America Catholic. If we love America, if we love the church, to mention the work suffices. Our cry shall be: 'God wills it!' and our hearts shall leap with crusader enthusiasm. We know the church is the sole owner of the truths and graces of salvation. Would we not that she pour upon the souls of friends and fellow-citizens the gifts of the incarnate God? The touch of her divine-made hand will strengthen and sublimate the rich heritage of nature's virtues, which is the portion of America and America's children; it will super-add the deifying treasures of supernatural life. The Catholic church will confirm and preserve, as no human power, or human church can, the liberties of the republic. . . . The conversion of America should be ever present to the minds of Catholics in America, as a supreme duty, from which God will not hold them exempt. Whatever the record of the first century of church-life, the record of the second, if we are loyal to duty, will tell of wondrous extension given to Christ's church, over the United States of America. I am aware that there are those among us who do not partake of my hopefulness. What can be done, they say, in America? Catholics are a

handful—ten millions in sixty-five—the few among the many, struggling amid temptations and prejudices. The preservation of the little flock in the faith is a herculean task. Most ill-prepared are we to reach out in efforts to convert our fellow-citizens; nor are they disposed to hearken to words of ours. As to the burning questions agitating the world, the prospect of a solution that will satisfy the age, is remote. The sky above us is cloud-laden, and no glimmer of light pierces through it. The days of failing faith are upon us. The refuge of each one is to flee for his own safety to the mountains, and wait, in silence and prayer, the return of God's vivifying breath upon the nations.

"So speak the great number of Catholics in Europe; so speak some in America. And, so long as they speak in this manner, the world will not be brought to God; and the enemies of the church will possess the age. But why this language of fear and distrust? Let Catholics say why the triumphs of other days are not possible in our own time and country. The church to-day, as when she overthrew pagan Rome, and won over to grace ferocious Northmen, is the church of divine truth, and divine power. Her mission is to-day, as then, to teach all nations; to preach the gospel to every creature; and Christ is with her, even unto the consummation of ages: God's arm is not shortened. What can be wanting? Our own resolute will to put to profit God's graces and God's opportunities. For thy

soul, fight for justice; even unto death, strive for justice."

Ah, my brethren, if the Roman church entertains such convictions, and inspires its membership with such hopes, what ought to be our ambition, with the entire Protestant church with us in sympathy and effort? At home, alive with the instincts of patriotism and devotion, such as the history of conflict has transmitted, and inspired with a history written in blood and tears, out of hearts touched by the divine pathos of an infinite God, what may we not expect, if true to our principles?

With a united effort of God's people, our large cities can be Christianized; but without it, that will not be done. There is a great need that Christians ponder this fact.

I do not lose sight of the fact that "God must give the increase." I know that unless the Lord build the house, they labor in vain who build it; but my faith, says God, will give the increase. He will record his name on every altar erected in honor of His Son, Jesus; and where His name is recorded, He will come.

There are times in the history of the church when the needs can be met and answered by the men and women whom God hath endowed; and, if I read aright, that time is now. There is no need that we withdraw our natural efforts, in order that the supernatural may appear, for we shall never be able to eclipse God, in our co-laborship with Him.

Nay, let us do our utmost to answer the demands of the hour, in the securing of lots, in the erection of temples—the creation of harmony and melody, the gathering of the people, the proclamation of the truth as it is in Christ—and when we shall have done our “all,” made our richest sacrifice, rendered our sweetest songs, offered our largest and best gifts, it will be a long way down to the nethermost depths, out to the outmost limit, and up to the highest flight of human need.

But when we shall have reached as far as we can, God can reach the rest of the way, and will. Said a little child, who had fallen into a cistern, when asked by her mother if she was not afraid, answered: “No; for I knew if I reached as far as I could, you could reach the rest of the way, and save me.” The great father and mother heart of God is not going to see His church perish in the floods of infidelity and Catholicism. It cost too much to prepare this land, as I verily believe, for the last act in the play of Christianity, to allow it to suffer such disaster. If we do our part, God will save his people.

What are we doing? Something; but nothing in comparison to what we *might* and *should* do.

Like the famous Japanese, who put his sacred, snow-capped, deity-haunted mountain into the background of every picture, so ought every Christian heart to bring its best works, richest gifts, sweetest songs and purest devotions into the home work, until every interest along the shore life of humanity is

touched by the spirit of Him who said: "I must work the works of Him who sent Me, while it is day."

But how shall this work be done? you ask. First, by a new conception of Him, "whose we are, and whom we serve."

Communion with God will open to us his treasure-house; and then we shall come to see that our God is unlike all other Gods, and feel, with Solomon, that the house we build is great, for great is our God above all gods.

Shut a man up with God until he sees His bountiful beneficence, and he will desire to give and do, to the measure of his ability. The moment Zacheus saw the claims of the gospel, he said: "The half of my goods I give to feed the poor."

Oh, that we could get Elijah's view of Jehovah! Then would we confound the prophets of Baal, and see the thousands converted, as when Peter preached to the Jews, and Wesley proclaimed, with new emphasis: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The one work of infidelity to-day is to hide God, knowing that in the church's conception of the supernatural is her power. So, in order to abolish the light, they seek to veil the sun. Brethren, though we see not yet all things put under Him, we do see Jesus; and in Him is all needed help. Let us make our demands in view of the great God, and, like

Solomon, call for the wealth of the world, and the service of kings. Hiram, of Tyre, was not too great to work on the temple. Our God giveth liberally. Go to little men for little things, to God for great things.

John Newton sings:

"Thou art coming to a King;
Large petitions with thee bring,
For His grace and power are such,
None can ever ask too much."

Let us ask for the best. When the vision touched the eyes of the Macedonian clergy, they cried for help; and for whom did they ask? Paul, the greatest man God ever made. Now, if God can afford to create new suns to illumine dark places in His kingdom, we ought to be willing to ask for them; and if he can afford to send a band of angels to escort a beggar home to glory, we can afford to beg our way through the world, and carry the light of truth into the dark corners of the earth. God help us to rise to our feet, that we may see our God, and in His name claim the world for Him. Never were a people more favorably situated to do a great work than the Christian people of this country.

Thirdly, we need a baptism of enthusiasm, to rid us of all selfishness. "Beware of an enthusiast," says an old sage. Yes; we may, if he is after *us*; for he is ten times himself when enthused.

We are all of one mind as to the work before us; and, I doubt not, we have all decided to do more on

this line. What we want is enthusiasm to execute the sentence thus rendered, as Cromwell's Iron-sides and the men of Gettysburg had. I believe the great day of enthusiasm is yet to come; and some of us will live to see a mighty outburst of irresistible forces, such as will sweep us beyond the outposts of the most aggressive of to-day. Oh, that it might come on us now.

It is said that Peter the Great gave Russia a plan and standard, toward which the nation has been rushing, with ceaseless yearning, ever since.

I would like to write all over our Zion, burn all through every heart of the church in this country, "America for God;" and then go out to execute; saying to all societies, in the language of a missionary, when told by the ambassador of Russia that the Imperial master would not allow what he taught to be established in Turkey: "May it please your excellency, my Master will not *ask* leave to establish His kingdom at the hand of *any* man."

The next and last red light shall be at the forks of the road leading into eternity.

If we are to perish with the clay, then cursed be the laws, customs and usages of society. But if, in the curtained future, there are doors out of time into eternity; if there are domains lying out in a shoreless sea, then awful is the thought of this couplet:

"It is not all of life to live,
Nor all of death to die!"

Or

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

Then look! In the mists is a form, radiant in smiles, robed in fadeless glory, by His side is a door; over it is written, in burning letters: "No drunkard can enter here!" Look, ye men of moderate drink. Look!

Again: "No whoremonger, sorcerer, idolater, murderer, or liar, can enter here!" Beware, oh man!

Go, write at the forks of the road: "Put not your trust in wealth;" for if, with Aquilla, you succeed in making for yourself a golden casket for a silver box, and be housed in an iron grave, your soul may go out into eternity unhonored and unattended, torn by the thorns of dark despair.

The life is more than silver or gold; greater than earth. Write: "Put not your trust in man!" He may compliment, respect and love you, but cannot safely pass you over the dark chasm of death.

If, as with Grant, nations do you honor, they issue no ticket for the mansion house on high.

Write: "Trust not in letters!" For when you shall have taken all the fossilized facts of earth's history, and swept the ocean's cabinets, and have sat you down in life's evening, to listen to the music of the spheres, you have only read the preface of the saints' book; and not a star will give the key to eternity's first chapter.

"Farther on! Oh, how much farther?
Count the mile-stones, one by one;
No, not counting, only trusting;
It is better farther on."

Be true and spotless; for there is nothing higher, in earth or sky, than a pure soul, conscious of being right with its Maker. Before you can ever hear the "Well done," you must *do* well.

Therefore let the sons and daughters of this generation stand by these institutions until the nations of the earth respect our language, honor our flag, and cease to employ any other language or unfurl any other flag on these shores.

NATIONS WITHOUT BIBLES

A Christian is the highest style of a man.

—*Young*

This world is but the rugged road,
Which leads us to the bright abode,
 Of peace above;
So let us choose that narrow way
Which leads no traveller's foot astray
 From realms above.

—*Longfellow*

So, comrades, let no thought deter
 Forgiveness while we live;
For, O, 'tis human-like to err,
 But God-like to forgive.

—*Barker*.

For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.

—*Congreve*.

CHAPTER XVIII.

NATIONS WITHOUT BIBLES.

"Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us because our fathers have not kept the word of the Lord, to do after all that is written in this Book."—2 Chron. 34: 21.

The fact of suffering on account of the sins of others is not a matter of surprise to those who study the relation of cause and effect. Even those who reject the doctrine set forth in the story of the fall of man must, nevertheless, acknowledge that present conditions are in large measure the legitimate result of the deeds of other men and other ages. The deplorable state to which Israel had fallen at the time this command was issued, was but a natural consequence of sin and neglect on the part of preceding generations.

Hezekiah, who died about seventy-five years before this time, had left the kingdom in a most happy and prosperous condition. The temple worship was in its glory; the priests were pure in heart and life, and the people were virtuous and contented; but at Hezekiah's death, Manasseh, whose heart was evil,

came into power, and during a reign of fifty-five years, he did what he could to overthrow the worship of God at Jerusalem. He planted groves and dedicated them to the abominable practices of idolatrous worship, built altars to Baal, filled the very courts of the temple of God with graven images, and flung aside the Book of the Divine Law as unworthy of obedience or regard, so that from continued neglect, it was finally lost amid dust and rubbish and completely forgotten.

Upon the death of Manasseh, Ammon, his son, succeeded him, and pursued a similar course, with the increased vigor that youth supplies, until his career was cut short by insurrection and murder, when the people made Josiah, his son, king.

Josiah was but a child when he came to the throne, but under the care of the high-priest he became a model prince, and did many things worthy of his exalted and responsible position. For more than half a century the regular forms of worship had not been followed, and the people chosen of God to bring in the era of enlightenment and salvation, had wandered into idolatry and superstition, without guide or chart.

The written form of worship given to the king had been destroyed. The ark, with its copy of the law, had been removed. For fifty-seven years the priests had failed to read the law to the people, and speedy ruin was prophesied concerning the nation.

Josiah, as soon as he was old enough to act for

himself, took the most vigorous measures to clear his kingdom of idolatry, and re establish the religion of the true God. He cut down the idolatrous groves; broke in pieces and burnt to ashes the heathen images, and expelled from his kingdom all witches and enchanters. He then set about the repairing of the temple, with a view to the restoration of the true worship and the proper ceremonies and observances of the law. It was while engaged in this pious work that the Book of the Law was discovered and brought forth from the place where it had lain concealed since the accession of Manasseh. It was placed in the hands of a scribe who showed it to the king and read it in his presence. Josiah was greatly astonished when he heard the words of the Book of the Law, and realized how far Israel had departed from the ordinances of God; and he immediately gave to the high priest and others the command that we have quoted as our text: "Go, inquire of the Lord for me and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book."

None can afford to put away this book. History shows very clearly what the result must be. We have only to recall the condition of those nations and tribes who have permitted it to be set aside. Israel suffered for this sin, and was punished more

severely and more frequently for it, than for all other sins; indeed, neglect of the Book and violation of its precepts is the secret of all national calamities. No book of the past or present has wielded such measureless power for good, or has held a place of such unquestioned influence among all nations where it has been known. No book has had to meet and conquer so many unscrupulous enemies. No book has come forth from the conflict so unscarred by the fires of hatred and the assaults of skepticism as this book, the Bible—the Word of the Living God. The tempests have shrieked around it, and over it, and the floods have beaten against it, but have not been able to overthrow it. Its foundation is sure; and in spite of time and storm it stands unmoved and immovable forever.

Without some book with claims of supernatural authority there will be many gods, and a nation given to idolatry is on the road to ruin; for, with idolatry there must come corruption of morals, and the practice of those vices that destroy alike individuals and nations. This one evil of idolatry has occasioned and perpetuated more wars and bloodier ones than all other evils combined. To-day those nations and kingdoms that have not the Bible are, from this cause, being borne on a resistless tide to destruction.

But loss of the Book involves more than loss of national security, and of divine authority; it takes with it the incentive to study and the disposition to

acquire knowledge, and plunges men and nations into doubt and ignorance; while, on the other hand, the free circulation of the Bible is invariably associated with general intelligence and enterprise.

Look, for example, at Scotland, that land of sturdy virtue and fidelity to principle, whose people read the Book and make it their study.

Here you find not only loyalty, but intelligence. No better people come to our shores. They are easily Americanized, for their intelligence shows them at once the value of our free institutions; and they become hearty in their support of all our systems of government.

The southern portion of the island of Great Britain presents a similar illustration of the influence of God's Word in the hands of the people. England has always had a Bible substantially free; at least this has been so for many hundreds of years; and you will find, accordingly, a very large amount of popular intelligence among the people of England. It is not strange, therefore, that you also find there a republic; not under the forms of a republic, but with all its essential characteristics. Horace White of the Chicago *Tribune*, a keen and practical observer of public affairs, writes in the *Fortnightly Review*, that England is more thoroughly a republic to-day, than America. She could not be so were it not for the popular intelligence which is diffused among her masses, illustrating again the influence of a free and open Bible.

We may visit also the other constitutional governments of Europe. Let us enter Prussia, and there what do we find? A government at times somewhat harsh, and yet a government built upon the principles of constitutional liberty; we find a parliament which cannot be intimidated; and a press which cannot be muzzled in the interest of oppression; and we also find that from the time of Martin Luther, the Bible has had free course through all northern Germany. Germany, accordingly, has become the home of popular intelligence. Eighty-five per cent. of the population of Germany read. Only fifteen per cent. of all the millions of Prussia are ignorant of their letters.

But pass over into France, a country in which the masses of the people have but little acquaintance with the Bible, and we find thirty-three per cent. of the population unable to read or write. Is it any wonder that a people surging with life and energy, but in ignorance, should have so turbulent a history? Cross the Alps, and Italy presents even a darker picture. Until recently, under the influence of the Popes, Bible Societies were suppressed, copies of the Scriptures were confiscated and their circulation prohibited. About seventy-five per cent. of the adult population in 1866 were unable to read or write. More recently, however, there has been a marked improvement; greater freedom in the circulation of the Bible and a corresponding increase in the intelligence of the people.

In Naples, where the Bible has been most rigidly excluded through the influence of the priesthood and the fanaticism of the people, less than fifteen per cent. can read,

Spain is very little better under the dominion of priestcraft and fanaticism. Until very recently the Bible was excluded from the kingdom, and with it popular education, and apparently even the desire of knowledge was also shut out, so that only about twenty per cent. of that naturally brave and enterprising people are able to read and write.

Upon these facts I make no comment. A free use of the Bible has always given universal intelligence. An open Bible, an honored Bible, is the very best guarantee of popular intelligence which any land has ever had.

Wherever the Book is given to the people, and brought into contact with the youth, in that country you will find schools, colleges and universities; and wherever it is put under ban, kept from the schools, and out of the hands of the masses, there the people become ignorant and superstitious.

Tell me why Italy, once the world's mistress, must employ other teachers, artisans and artists to-day?

Why wait the heathen for Christians to build their railroads, bridges and factories? Ah, thank God, England, Scotland, Holland and America found the Book, and gave it to their people, and it has made them intelligent, wealthy and powerful.

It is said that Lord Nelson, when dying, told those about him that if they would examine his heart they would find written all over it the cry: "More frigates! more frigates!"

These words expressed his most intense desire, in the hour of his greatest extremity. So, when I consider what this Book will do for the individual soul, the community, the state, the nation and the whole world, I would voice the restless, but often inarticulate cry of humanity: "More Bibles! more Bibles!"

There is an old story of an Indian prince who sent to Queen Victoria for an explanation of England's greatness. The Queen gave the messenger a Bible, and said: "Tell your prince that *this* is the secret of England's prosperity."

On this foundation rests the future of our beloved land. Happy, we, when our rulers shall issue a proclamation like that of our text!

Once prove that the Bible is to be driven from our country, and the common people denied the privilege of perusing its sacred pages, and I bid farewell to the schools that now dot the land as stars in the blue sky. Once convince me that Catholicism is to reign and rule in this land, and I despair of the Republic; for I have read the story of Judah under the rule of Manasseh, and the sad history of her children. I have read the history of Austria, Spain, Italy, France, Mexico and South America; and I know of the boasts, threats and plans of the vigilant agents of the Romish hierarchy. The same spirit

that drove Christ from the homes and out of the temple of old, is at work to-day in our large cities, to drive from the schools the Bible and all books of biblical thought.

I know that many have lost confidence in the Book because of false interpretations, until they talk of it as of other books, and treat the great themes of human accountability and destiny with inconsiderate and ill-timed flippancy. I know that thousands are being borne on the apologetic stream down to doubt and death.

In our own city, a gentleman, once of real Christian strength and courage, and an active worker in the Church of God, having followed a religious entertainer for a few years, now says:

"The religions of Christ, Buddha, Mohammed and others, all have the same authority; and none of them has any real claim on men of this age. The old Bible has no claim above other books."

But this is not the conviction of the silent, thinking spirit in moments of trouble. Some months since, a missionary in an Indian jail, pleading with the ~~convicts~~, asked them if they had a Bible; none made a reply, until a poor fellow, a murderer, spoke up and said: "I *had* one, but I sold it for drink. It was my companion in youth. O, that I had listened to and followed its teachings; then I should not have been here."

We need to do all in our power to maintain and

spread a feeling of confidence in the claims of the Book, as the only infallible *guide*.

A few years ago, a man, having reached, by the aid of his guide, a mountain peak, became exhilarated by the rarified atmosphere; he dismissed his guide and attempted to return alone. His companions proceeded without him, and after waiting a long time, resolved to go in search of him; but soon returned, bringing a mangled form. So it will be with all who, having climbed the height of Christian civilization, shall give up the *guide*. Once destroy confidence in the Book, and darkness begins. No greater calamity could possibly come to our land, than that a generation should grow up in doubt of the Book's *value*. But I am hopeful. I believe in God; and in His ability to enlighten all minds and touch *all hearts*.

He who preserved the law in the rubbish for fifty-seven years; He who broke the seal of the tomb in the 16th century and bade the Book come forth, still lives and knows how to win in this fight. Some day He will speak, and men will cry out: "It is God!"

All animated nature speaks of God. The universe is vocal with His praise. The heavens display His handiwork. Sun, moon and stars declare His glory:

"For ever singing as they shine,
The hand that made us is divine."

History is God manifesting Himself. God had a part in the laying of the foundation on which this

great nation is builded; for, before the Pilgrims landed from the Mayflower, as if moved by Divine inspiration, they unanimously adopted the following constitution: “In the name of God, Amen, we, having undertaken for the glory of God, and advancement of the Christian faith, to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually, in the presence of God and of one another, covenant and agree.” Then follows a governmental code as near to the spirit of the New Testament as it was possible for men to make it.

Judge Story, whose legal decisions and commentaries have made him renowned in all lands, in a remarkable address on “The History and Influence of the Puritans,” finds in the Bible, as believed and proclaimed by the Fathers, the primary and permanent source of our laws, and says: “Let us cling with holy zeal to the Bible and to the Bible only.” Will we not remember, then, while we rejoice, as we have a right to do, in the wisdom, equity and beneficence of our jurisprudence—will we not remember that our grateful obligation for all this is due to the Divine Book?

As I stood a few years ago in the town hall at old Plymouth, and read these words: “The safety and purity of society rests, as it always has rested, with the believers of Christianity,” my soul cried out, “It is of God.” From the Bible, thus penetrative and obligatory, came our legislation.

There is no chapter in our history more interesting to trace than the controlling influence of the Bible in the growth of our jurisprudence. Surely, the words of Bancroft here find corroboration, that every enterprise of the Pilgrims began from God. You all remember Macaulay's brilliant and wonderful apostrophe to the Puritans, in which he magnifies their love of the Bible as the implicit guide of life, and as the adjudicator of all differences. But the calmest observer and most dispassionate critic of our institutions was the distinguished De Tocqueville, who has written so hopefully of our early history. "Puritanism," says he, "was scarcely less a political, than a religious doctrine. In the history of the first legislation of the Pilgrims, you have most practical evidence of the source from which they drew."

The people are reading the Book more than ever before in the history of the race. It has not lost *its vitality*. Think of a Chicago daily paper printing from telegraphic communication the whole of the New Testament. Think of the effort, the successful effort, now being made to make a part of it the course in all our literary institutions. Think of the schools instituted for the purpose of studying the Book.

It is only within the last twenty years that Christian workers seem to have realized the importance of this subject; and during that period more people have been engaged in the study of God's Word than during any one hundred years of the world's prior

history. We can only account for the emancipation of the Christian world from the meshes of superstition, by the fact that an open and free Bible is being studied by the people, as well as by the priests. That the safety of the nation will be greatly promoted by its study, is shown by its results in our own land during the last fifty years. "By their fruits shall ye know them" is as true of nations as of individuals. England and America are bright examples of the effect of the Word upon the masses. Germany and Italy have also felt its power. Even parts of India, China, and many of the isles of the sea, are being transformed by its hallowed teachings.

When *all* are taught, we may look for better rulers. They will seek wise counsellors. Josiah called men and women of God to the highest offices. So with all who are imbued with the spirit of this Book.

The study of the Bible is the hope of the church, because it unites all its branches in one grand effort to save the world; because it enables Christians to realize that Christ is the true vine, and all its disciples, by whatsoever name called, are the branches. "The Bible is the mirror of Divinity, the rightful regent of the world. Other books are planets, shining with reflected lustre; this book, like the sun, shines with an ancient and unborrowed light. Other books may be forgotten in the universe, but when suns go down and disappear like bubbles in the stream, this Book, transferred to a higher clime,

shall shine as the brightness of that eternal firmament, and as those brighter stars which are for ever and ever."

Whether, then, we view the subject as church-members or citizens, as Christians or patriots, let us encourage the earnest study of the Word. And while we have in view the hope of the church and the safety of the nation, like Moses, we may also "have respect unto the recompense of the reward" which awaits the faithful teacher of God's Word.

Doubt, and even despair, may sometimes take hold of us, especially if we chance to have under our charge one who seems to be incorrigible. But let us remember that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Then let us join in a sacred covenant to teach the Word of God to those who are to be rulers of the church and nation. Is our Christianity "an empty name—a barren speculation—or is it a vital principle?" Do we believe that the Bible is the revealed will of God? Do we believe that by its teachings a fountain may be opened whose streams will permeate society, and send forth rich blessings to the race—that will reform perverted public opinion, elevate society, arrest corruption, and inculcate the principles of purity and righteousness?

I greatly rejoice in the work accomplished by the American Bible Society, and in the financial condition of the society. It shows that the people believe

in the Book and in the work of scattering it among the people.

I listened with pleasure and interest to a gentleman from Jerusalem, as he gave a description of his native land. I was moved to think I was listening to a man whose feet had trodden its streets, and whose eyes had seen its temple. But come with me, and listen while God speaks of the New Jerusalem built for *us*, and gives the people to know their possible home.

God forbid that we should ever speak a word, or lift a hand that shall in the least unsettle the confidence of the young in the *Book*, as the Word of *God*.

“My Book, my Book, my grand old Book,
Heaven speed thee on thy way,
From pole to pole, as ages roll,
The harbinger of day;
Till Christ, the Light, shall banish night
From this terrestrial ball,
And earth shall see her jubilee,
And God be all in all.”

[THE END.]

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